

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., December 13, 1934

NEW SERIES
VOLUME XXXVI, No. 50

From Far and Near

Pastor J. B. Parker of Ripley hopes to have nearly every family in his church getting the Record by 1935.

Commenting on the guess work of scientists as to the age of skeletons and other fossils the Watchman Examiner says: "These erratic estimates show that some scientists are still in wonderland. There is no method whatever by which men may measure the age of prehistoric relics. Their guesses are purely imaginative. Evolutionists seem willing to go to remarkable lengths to prove themselves right."

Congratulations to the church at Calhoun City and to Pastor R. B. Patterson. On last Sunday their church house was dedicated with all debts paid. Dr. R. B. Gunter preached the dedication sermon and the people are happy. As they have been paying at the rate of \$1,000 a year on their church building some of the members have expressed the hope that they will now be able to give this amount additional to missions, of which they have not been neglectful in the past.

It may seem a singular thing that the Catholic church has fared worst in countries where the Roman church has been dominant, but there are examples of it unmistakable. Just now it is Mexico which has turned against the Catholic church. Mexico has been supposed to be a Catholic country since the Spanish conquest, and the church has enjoyed special privileges there for more than 100 years. Now the government has turned against the church. Property has been confiscated. The number of priests is limited; the education of the people is taken out of the hands of the church; foreign priests are forbidden; the priests must renounce allegiance to the vatican. In some places an unmarried priest is not permitted to minister to the people, and a priest is compelled to dress like other people. It is plain that these measures are intended to correct long standing and serious abuses. But some of them can hardly stand the light of present-day ideas of liberty and will almost certainly be temporary.

The First Baptist Church of Pascagoula, Mississippi, is going forward in a great way. We are now very comfortably housed in the educational unit of our new building. We had brother C. E. Williams and Miss Cameron, of our State Sunday School force with us during the week of Oct. 28th to Nov. 4th. They did an excellent piece of work for us, including a complete Baptist census of the city. On Nov. 18th Evangelist W. F. Frazier, of Springfield, Mo., came to us for a two weeks meeting. He preached the living gospel of salvation by grace, with great acceptance and power. Large crowds came to the meetings and forty-one stand approved for baptism. Now we wish to express to the State Convention Board our sincere appreciation for the help it is rendering in our difficult building program. We are going forward as fast as funds are being raised. We are on a no debt basis, and propose to go through on that basis. We are looking forward to the day when this church will be an outstanding force, not only in this city and county, but in the great State of Mississippi.—N. O. Patterson, Pastor.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

NEARLY \$9,000.00 RAISED LAST WEEK

The only thing that kept us from raising \$30,000.00 last week in the laymen's meeting was the absence of laymen. We never did believe that we could get three hundred consecrated laymen to the meeting. The number was small, but the loyalty was great. During the day the sum of nearly \$8,000.00 was pledged, much of which has already been paid with the remainder to be paid at an early date. It would have been so easy to have raised the \$30,000.00 had three hundred laymen come. Some of those who did come gave as much as \$200.00 instead of \$100.00. One who had given \$570.00 gave another \$100.00. Quite a number who had given \$100.00 gave another \$100.00. One who had given \$1,060.00 gave another \$100.00. Five men who were present said they would give \$1,000.00 each if our people would rise up and pay off the entire amount of the indebtedness. This \$1,000.00 number is increasing all the while.

We now need two hundred and twenty \$100.00 contributions. An appeal is being made to those who have already given \$100.00 each to appeal to their friends for a like amount. The man who has given is the best man to get others to give.

FOURTH SUNDAY IN DECEMBER REDEMPTION DAY

The State Convention Board, which is charged with the payment of educational debts, has asked the churches throughout the State to make a special offering in order to redeem our credit by paying the balance due for this year. While many churches have already made contributions, the majority of the membership have not made any offering. This is one of the reasons for renewing the appeal. Another is that many who have already contributed are willing to make additional contributions in order to redeem our credit and to save our honor and to pay those who bought our bonds and are now in need. If the churches do not have services on the fourth Sunday in this month, then the appeal should be made prior to that time, or the first Sunday in January. It should be made in all of the departments of the church, Sunday school, B. T. U., Missionary Societies, etc., as well as in the regular church service. We cannot afford to slacken our efforts when victory is in sight. All we need is an earnest effort. Many are unwilling to sit still while their brethren give sacrificially as some have done. They want to have a part. All they need is the information and the appeal.

TWO HUNDRED AND TWENTY \$100.00 GIFTS

All churches which can give in units should do so. There are two hundred and twenty churches in the State which can easily give \$100.00 if they only determine to do so. Many individuals will give this amount if properly appealed to.

Many Sunday schools will give this amount if they set their minds upon it. If this remainder is raised by the end of the year, we shall keep silent on special appeals for more than six months, and with the success of this year behind us we should have no trouble in meeting next year's obligations. We are nearing the last lap of the journey. All of the churches should be summoned. The pastors are the generals. The victory is in their hands. The congregations delight in following a victorious leader. They love to have their courage appealed to. They like to have their heroism stirred, and this will do it.

LIST OF CONTRIBUTIONS AND SUBSCRIPTIONS FOR PAST TWO WEEKS

Rocky Creek W. M. S., George Co.	2.00
Poplar Springs, Lauderdale Co.	2.00
Greenville First, Deer Creek	100.00
W. W. Whitten, Blue Mountain, Miss.	5.00
Corinth, Tate Street, Mrs. R. F. Coke, Alcorn Co.	2.00
Gunnison, Bolivar Co.	8.15
Harmony, D. R. Red, Clarke Co.	10.00
Harmony, Laura B. Jones, Clarke Co.	2.50
Jackson First, Hinds-Warren	759.72
Laurel First, Jones Co.	250.00
Ellisville, Jones Co.	2.00
Laurel West End, Jones Co.	10.00
Magee, Simpson Co.	10.00
Drew, Sunflower Co.	37.50
Tillatoba, Yalobusha Co.	23.50
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Anding, Yazoo Co.	17.45
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Mars Hill, Mississippi	6.00
Progress, Pike Co.	5.00
Friendship, Pike Co.	4.90
Vaiden, Mr. and Mrs. W. F. Garner, Carroll Co.	3.00
Greenville W. M. S., Deer Creek	53.50
Grenada Central, Grenada Co.	2.50
Kosciusko First, G. L. Myrick, Kosciusko.	5.00
Taylor, H. H. Bunch, Lafayette Co.	2.00
Lucien, R. C. Kennedy, Franklin Co.	10.00
Richton, Perry Co.	51.34
Magnolia B. Y. P. U., Pike Co.	1.00
Pace, Bolivar Co.	2.50
Cohay, Smith Co.	14.00
Georgetown, Copiah Co.	13.25
Harperville, Scott Co.	7.00
Cohay, Smith Co.	14.00
Lowrey Memorial, Tippah Co.	61.00
Baptist Headquarters Employees	90.00
Better Printing, Purser Brothers	10.00
Derma, Calhoun Co.	1.00
Crystal Springs, Copiah Co.	6.00
Pheba, Clay Co.	7.00
Leaf River, Covington Co.25
Pass Christian, Harrison Co.	1.00
Carson, Jeff Davis Co.	4.75
Greenwood First, Leflore Co.	201.10
Potts Camp, J. B. Henderson, Marshall Co.	2.00
Newton, Newton Co.	27.00
Decatur, Newton Co.	15.00
Hickory, Newton Co.	35.80
Liberty, Newton Co.	7.50
Noxapater, Winston Co.	1.00
Pope, Panola Co.	27.00

(Continued on page 5)

Sparks and Splinters

Evangelistic Singer R. A. Walker was recently called home by the death of his mother. He is now at Emmanuel Church, Monroe, La.

Dr. N. O. Patterson had Evangelist Frazer with him in a great meeting at Pascagoula. There were 41 received for baptism. This is a great victory for a church in the coast country.

Dr. George Ragland, pastor of First Church, Lexington, Ky., will assist Pastor T. F. Harvey in a meeting this month at First Church, Hattiesburg.

Pastor J. E. Barnes of Ocean Springs says their Thanksgiving service was well attended, and an offering was taken for the Orphanage. He had the pleasure of his daughter's visit in this Thanksgiving time.

Sorry to miss a call at the office of brother C. J. Rushing, pastor now at Hemphill, Texas, county seat of Sabine County. He and Mrs. Rushing had been on a visit to her mother at Union, Miss.

Rev. W. L. Howse, having given up his work at Riverside Church, Marks, is temporarily located at 1019 West Capitol Street, Jackson, and is available for pastoral work as the Lord shall lead him.

The pastors of the southwest part of the state had their monthly conference at McComb Dec. 10. On the program were G. P. White, Leon Young, P. S. Rogers, Mark Lowry, R. L. Smith, Otis Jones, T. W. Green, Carl Kosanke and D. O. Horne.

Prof. E. O. Sellers fills an engagement in Mobile Jan. 15-16, and then can be had for a ten days meeting. He has recently been in a meeting at Lake Charles, La., and will be in the Southwest Baptist Music Conference at Fort Worth Dec. 17-18.

Dr. A. W. Lamar of Alpharetta, Ga., died last week in Meridian where he had come to help in a meeting. He was 87 years old and active as a Baptist preacher almost to the day of his death. He was pastor in Memphis, Tenn., half a century ago.

The mayor of Atlanta who has made himself conspicuous, and greatly enjoyed it apparently, by opposing prohibition received a backset recently when the city council voted three to one against his proposed bill authorizing him to open up a sales depot for liquor in that city. The world shows some signs of sanity.

If you haven't ordered a bushel basket of grapefruit or oranges or a half and half basket from Dr. Scarborough write him at once, Dr. L. R. Scarborough, Seminary Hill, Texas. It costs \$1.50 a bushel plus express. We have tested this fruit and know that it has no superior. All the profits from this orchard go to the Southwestern Seminary, as it is a part of the endowment. He will see that your order is filled promptly.

The meeting of laymen in Jackson last week was so close to the time when the Baptist Record goes to press that we could not include any adequate account of the proceedings. It ought to be said that Dr. J. E. Byrd presided in a way to keep the interest sustained. There were good addresses by Prof. Chester Swor and Mr. E. C. Williams. Dr. Gunter in his lucid and straightforward way showed where we are, how we came here and how we may come to victory. The laymen took the meeting in hand and began pledging their loyal support in the most practical and enthusiastic way. The interest was at high tide when adjournment came all too quickly at noon, and continued over into the meeting of the Board in the afternoon. In this latter meeting about \$1,000 was added to the pledges made in the forenoon on the debt paying campaign. Somebody has said that the early success of the church at Jerusalem after Pentecost was due to a laymen's movement. And it is the most hopeful we have seen in Mississippi for a long time that the laymen are getting under the load.

Shreveport First Church in three days subscribed \$55,000 of a \$60,000 budget, and by the time Pastor Dodd returns, Dec. 15, it is expected the budget will be oversubscribed.

State Line church at Olive Branch has called brother H. J. Rushing and he has already begun his work with them. He will still preach at Tyro one Sunday and Strayhorn one.

Minutes of Rankin County Association show 30 churches reporting. There are 3,934 members. Baptisms during the year 80. Pelahatchie reported 14, the largest number. Given to all missions \$2,660.01.

The new Executive Committee of the Convention Board, which is also the Education Commission of the Convention, consists of the following: M. P. L. Love of Hattiesburg, I. D. Eavenson of Cleveland, J. D. Ray of Starkville, G. P. White of Hazlehurst, T. W. Young of Corinth, W. E. Hellen of Laurel, E. F. Wright of West Point, R. B. Patterson of Calhoun City and W. E. Lee of Como.

His people in Second Church, Gheenwood, have made Pastor H. L. Byrd feel mighty good as he begins his work with them. A new range was put in the kitchen, the floors refinished, a Thanksgiving shower was given to Mr. and Mrs. Byrd. The auxiliaries of the church are being reorganized, a training class started, the Sunday school increased forty per cent, and the congregation growing. There were 125 present Sunday night.

Associated Press dispatch from Washington on the anniversary of repeal reports "spokesman for the liquor interests" as saying that the legal consumption of liquor has been only about half of the more conservative estimates made one year ago. Officials say that revenue to the government has been about \$120,000,000 less than officials estimated. That is just one of half a dozen promises which were plain lies. Dr. Doran of the Distilled Spirits Code Authority says that there has been general dissatisfaction with the developments of the past year. He is thus quoted: "It must be remembered," he continued, "that a year ago a great number of people felt that a lot of quick money was to be made in the distilled spirits industry. Many of them have since changed their opinion. There is still room for substantial improvement in governmental action against large scale illicit operation. The legal industry must render every possible aid." Ammon McCellan, executive director of the League of Distilled Spirits Rectifiers and Rectifiers Code Authority, also asserted in a statement that the bootlegger is "still very much alive." He suggested lower taxes to combat illicit competition.

Here is a sensible appeal which Dr. Ryland Knight of Atlanta makes to his people who are building a new church house: "We are all interested in our new church building. Whom do we expect to pay for it? Shall we require the children in our Orphans' Home at Hapeville to contribute the money for the erecting of our building? Shall we force the missionaries on the foreign field to pay for it out of their meager incomes? Shall we take it away from the students who are trying to prepare themselves for the work of the gospel ministry? Is this the group from whom we plan to take the money to erect a church building for us? Of course that is exactly what we do, if because we are erecting a building, we reduce our subscriptions to Missions and Benevolences. We take the money that normally would go to them and use it for our building. Therefore the orphans are less well cared for, the missionaries have smaller incomes, the money available for our seminaries is reduced. We have taken money from these whose incomes are meager at best, and used it to erect a building for our comfort and convenience. Surely that is not our purpose. Surely we propose to erect our church building by our own sacrificial giving. Surely no one of us will be willing to reduce by a dime our normal gifts to Missions and Benevolences because we are erecting a church building for ourselves."

The sermons of Dr. Geo. W. Truett are being broadcast each Sunday at 11:15 to 12:15 over station KRLD, 1040 kilocycles, 2283 meters.

Rev. J. A. Lee of Magnolia, Texas, now 81, and his wife celebrated their sixty-second wedding anniversary Dec. 10.

Dr. L. R. Christie becomes pastor of First Church, Tallahassee, Fla. He was some years ago pastor in Meridian, more recently in Atlanta, Ga., and Louisville, Ky.

Dr. Thomas J. Watts, Executive Secretary of the Southern Baptist Relief and Annuity Board, was recently elected president of the Church Pension Conference of the U. S. and Canada, at its meeting in New York a few weeks ago.

Dr. J. M. Walker, pastor at Aberdeen, thinks people ought to pay the full cost of the Baptist Record, and so in renewing his subscription he sends a check for \$2.00 instead of the \$1.50. Thank you, beloved. And may your kind multiply in the earth.

A copy of the minutes of Benton County Association gives the proceedings of the session in September, officers, ministers and messengers, with reports in full. The year's work is not tabulated as usual in a table of statistics, but eleven churches report the membership, baptisms and contributions. Total membership 1,537; baptisms 79. Total given to missions \$615.45, given by five churches.

With brethren Tom Scott and Walker Jones, splendid laymen, we recently participated in a service with the Bogue Chitto Indians. When I got through speaking one got up and said, "I will now interpret to them what you said." Oh, for more interpreters. The Indians finished paying off debt on new building of worship. They gave out of their poverty. Reported as a very rough community formerly, it is now different, with a school and church. Yours in service, D. A. McCall. Psa. 37:5.

The Christian Index after hearing from Dr. Maddry who had just conferred with our missionaries to Mexico, says: "The Government of Mexico has put on an extensive socialistic program of education throughout the Republic. They have placed a ban on the teaching of all religions. The Bible is excluded from all schools, and they have now closed our Baptist Theological Seminary at Saltillo. All church properties being 'Federalized,' they have passed into the hands of the Government. Some of our Baptist churches have already been taken over as offices for school superintendents, mayors and other public officials, and the Mexican flag is now flying from the steeples of Baptist churches. The Mexican missionaries reported to the Secretary in San Antonio that, in all probability, all of our seminary and school property, together with church buildings and pastors' homes, will be 'Federalized' within a few weeks. The Seminary at Saltillo has enrolled sixteen students this year, and will be moved to LaRado, on the Texas side of the river, where Missionaries Branch and Neal will try to complete the year's work. Secretary Maddry has arranged with the Texas State Board for the transfer of several of our Mexican missionaries to the State Board of Texas for work among Mexicans in South Texas, the Foreign Mission Board paying the salaries and the Texas Board paying their expenses. This is a temporary arrangement, awaiting the day when, it is hoped, our missionaries may go back into Old Mexico. Five Mexican missionaries, who have attained the age of sixty-five years, have been placed on the pension rolls. The Mexican Government is determined to exclude Catholicism in all of its phases from the Republic, and, in doing so, of course, they are excluding all Baptists, Presbyterians and Methodists alike. The outlook for our work in Mexico is dark indeed, and our people everywhere are urged to be much in prayer that God may overrule this turn of events in our neighbor Republic, to the glory of His name. Dr. Maddry is in the best of health. He is giving himself unstintingly to the great work of our Foreign Board. Southern Baptists rejoice in his leadership and pray for Heaven to crown his work with every blessing."



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CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

Christmas For Christ

The Foreign Mission Board is counting on Southern Baptists making this anniversary of the birth of their Lord truly a Christmas for Christ! How much shall one give the Master as his Christmas gift on his own birthday? Two dollars and twenty cents will give him a messenger on a foreign field for a whole day; four dollars and forty cents for two days; fifteen dollars and forty cents will support a missionary for an entire week! A foreign missionary's salary for an entire month is only \$66.66! What will you give Jesus on his birthday this year?

FOREIGN MISSION BOARD

Southern Baptist Convention

RECEIPTS FOR MONTH OF NOV. 1934

COOPERATIVE PROGRAM	\$37,675.98
DESIGNATED GIFTS	12,593.82
DEBT RECEIPTS	7,128.52
LOTTIE MOON OFFERING	23.42
MISCELLANEOUS	4,785.90
GRAND TOTAL	\$62,207.64

Revival In Palestine

Shortly after you (Dr. Maddry) left us, I took a trip into the interior, up to Rasheya and Kefr Mishky. At the latter place, I visited brother Boushey and the church, where I held a series of meetings for five nights. At the close of the meetings we had four additions to the church by baptism.—Louis V. Hanna, Nazareth, Palestine.

The Lord's Account Book

It is a most excellent plan to open an account with the Lord. It gives one genuine pleasure. The putting aside of the Lord's money, the using of the Lord's money for His work, makes Him very real and very dear to us. We are His stewards. "It is required in stewards, that a man be found faithful."—A Missionary to China.

Preaching In Pernambuco

No previous announcement had been made, so the two missionaries gathered a group of friendly children at the door of a friendly home and began to tell them gospel stories. Soon a large crowd had gathered around and they began to sing and preach. The local priest had been watching the gathering and understood that it was a renewal of evangelistic efforts after a rainy season, so he quietly gathered 100 or more Catholic children around him and marked against our audience, singing a chant that is always used for such occasions: "We want God for our King: We want God for our Father." The street was already crowded, so they could not pass. Many men gathered to the defense of religious liberty. So the young preacher took the strain of the Catholic chant and preached on how to get in the Kingdom and how to have God as one's Father and he had the greatest hearing in his ministry there until night came on.—William C. Taylor, Pernambuco, Brazil.

Spiritual Revival In Rasheya

At Rasheya my visit was quite interesting. Here I met some of the boys whom I taught in 1922. You may know that we once had here a school and a church. The school was flourishing

and the best in town. However, since the Druze uprising in 1925, at which time the town was demolished in the warfare, and since the worker who was there left the work, the church was broken up and the school was dissolved. For three years some of the former members who had previously left town, have begun to come back. They had asked me, with others, to come and preach for them. Brother Boushey promised to come and hold services for them since Rasheya is only six or seven miles from Kefr Mishky. I spent three days, with brother Boushey helping us, visiting the people. It is a sad situation which needs plenty of hard effort to stir things up again in a spiritual way. There is no other mission there and no preacher, except brother Boushey who has promised to come and hold services twice a month. The town has over five thousand people. There are Druzes and Greeks, Catholics and Syrians. I promised to come and visit them again by the end of the next month of March, and the first of April. I hope to spend at least two or three weeks there and at Kefr Mishky. I am expecting to hold a Bible institute at Kefr Mishky, especially. The people, including the pastor, need spiritual training and indoctrinating.—Louis V. Hanna, Nazareth, Palestine.

The 32nd International Eucharistic Congress

The multitude of pilgrims, delegates to the 32nd International Eucharistic Congress, have come to Buenos Aires, Argentina, and gone. During these past days (October 9-14, 1934) of so much ostentation, so much display of luxury, in the face of so much actual want among the poor, so much honor to the "creature instead of the Creator," I have thought many times that only the great mercy and compassion of God has spared his Eminence, the delegate of Pope XI and the 100 or more prelates, cardinals, bishops and archbishops, from the fate of Herod of Bible times, who "arrayed in royal apparel, sat upon his throne, and made an oration unto them," was smitten of God, "because he gave not God the glory."—Minnie D. McIlroy, Argentina.

Catholics Claim Thousands

As one of this week's magazines says: "The Buenos Aires sky has been as the arch of a temple," most of the services: masses, communions, confessions and baptisms, being held in the open air. There were special days for everybody. The first day there was a special delegation of the "Daughters of Mary." Next day, 107,000 children took the communion and that night a great concentration of men in "May Park" (among the 200,000, they claim, were included Catholic employees and boys from their numerous colleges who had no choice but to be present). A solid line of police, on either side of May Avenue for blocks and blocks, kept order, and 30 priests were provided to hear the confessions that were necessary before they could take the communion. Another day the communion was given to 16,000 army conscripts and, as many of them had to be baptized immediately before taking the communion, it is highly probable that many were "forced" to become Catholics as numbers of the early nominal Catholics in these countries of South America were also forced to do. Saturday was the day of the most holy Virgin, the Virgin of Lujan, the patron of the Congress. Sunday, the last day, they called the day of the Worldwide Eucharistic Triumph.—Minnie D. McIlroy, Argentina.

Grading Church Members In Africa

Rev. N. D. Oyerinde, native African educated in Richmond, Virginia, and now head of the Baptist Boys' School in Ogbomoso, Africa, gives the following advice to African pastors in their effort to lead their members to tithe—to give to the Lord even as much as they used to give their idols:

"Grade your congregation by occupation. In rural districts you have the following occupations represented among the men: farmers, tailors, carpenters, traders, sawyers, weavers; among the women: dyers, cooks, traders, and weavers.

"In the coast towns the following occupations are found: clerks, stewards, lawyers, doctors, tailors, carpenters, traders, farmers and teachers.

"Know the earning capacity of the members of your congregation.

"Know the source of income of the members of your congregation whether the income is steady or unsteady.

"Divide the members of the congregation by the idols they used to worship, like Sango, Oro, Egungun, Orisako, Ifa. Note that one who worships any one of these may have "Ori" in addition.

"Know the average sum spent yearly by the different classes in the worship of the idols. One Egungun worshipper spends eight shillings and six pence; another, more well-to-do, spends two pounds and ten shillings."—Nigerian Baptists.

Schools At Kefr Mishky

The last night of the meeting at Kefr Mishky was really a happy ending for the meetings. After the services, I asked the members of the church to meet in the home of the pastor, which was done. Acting upon a previous request from the pastor, relative to helping them start a school for them this year, I put the matter before those present, appealing to them to consider this project as their own, and urged that each of them, young and old, should give something for the school fund. One by one was asked to pledge, and they did it without an exception. Some who did not have money, gave produce, such as olives and peas; still others promised to pay in work. It was indeed a thrilling scene. They really gave and gave wholeheartedly. The sum raised was equal to \$35.00 or \$40.00. A young woman, who was one of the candidates baptized that evening, was selected to be the teacher. She was willing to accept the little offered to her as a salary; in fact, she herself pledged to give towards the support of the school. It was agreed to charge a fee of 25 cents per month for each child other than those of the church. This was done in order to supplement the teacher's salary. The school is to run for eight months.—Louis V. Hanna, Nazareth, Palestine.

Dr. Dodd Brings Blessings

In the first place, I should like to say something about the great contribution which Dr. and Mrs. M. E. Dodd have made by their visit to South China. Dr. Dodd not only brought wonderful messages to those who are not Christians, but he also brought great encouragement and inspiration to all of the Christian workers, both missionaries and Chinese, with whom he came in contact. He was with us for ten days, on some of which he spoke as many as five times. He

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Editorials

ASTIGMATISM

As all who read this probably know astigmatism is a defect in vision caused by the eyes failing to focus alike. The eyes differ in that one of them forms an image of what is placed before it when, say, it is at a distance of a foot, while the other forms the image correctly when the object is at a distance of a foot and a half. In this way confusion is made and the eyes do not agree as to the size or shape of the same object. One eye seems to contradict what the other says. This defect of vision when discovered and realized may be corrected by glasses which enable the eyes to focus the object accurately and so in accord.

People are made with two eyes rather than one big eye, not only that we may see with one when the other is lost, but that we may see the same object from slightly different angles, and so form a better idea of it. Having two eyes makes us binocular. Men make an instrument for seeing more clearly that they call a binocular, or sometimes called a stereoscope, which is another way of seeing an object as a solid or as having form, rather than as being flat. If we didn't have two eyes everything would seem flat, that is lacking in its real shape.

Now in seeing God and spiritual things we are given a binocular, that is two different lenses through which we are to learn about Him: His Word and His Works. We learn about God through the Bible and through nature; in other words by revelation and by discovery. Both are intended as the divinely appointed means to know Him. In Romans, the first chapter, Paul says that "since the creation of the world, the invisible things of Him are clearly seen, being perceived through the things that are made." He also says further on in the same letter, "The Gentiles show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or excusing them."

But someone says the people who are seeking to interpret nature, the scientists, do not agree with the people who seek to interpret the Bible. Some put it boldly and say that science and the Bible are not in harmony. This last can not be true if God is the author of the Bible and the creator of nature. The trouble is that some scientists or some Bible interpreters are suffering with astigmatism. There is something wrong with the ability to focus these objects clearly, and confusion results.

How can this astigmatism be corrected? It need not be done by closing one eye and only using the other. Though that is sometimes practiced. It need not be done by "squinting," though that is quite common with people who suffer from this defect. It is better to see an oculist and get a pair of glasses adjusted so as to correct the astigmatism. If we will carry this matter to the Lord, He will correct it. David seems to have done it successfully as can be seen in the Nineteenth Psalm.

The Lord can and will give us the reverent spirit, humility, teachableness. "In thy light we shall see light." The Bible is not to be understood except by the aid of the Holy Spirit who gave us the Bible. And nature will not be understood unless we approach its problems in the spirit of meekness, willingness to let God speak to us through His works. Then shall we be able to sing, "The heavens declare the glory of God," and follow it with "The law of the Lord is perfect."

In a talk at the Pastors' Conference Monday morning Dr. W. H. Morgan of Vicksburg said of "getting deacons to deak," first we should be careful in selecting the right kind of men; second we should teach them their duty; and third we should show our appreciation of the good work they do.

NOT THY FRIENDS . . . NOR RICH NEIGHBORS

Jesus had a way of making himself at home where he was an invited guest. He was as much the religious teacher there as he was at the synagogue. In this he was an example to the preachers of today. In the home of one of the "rulers of the Pharisees" while at the table, he did not hesitate to tell his host what sort of folks to invite to dinner or supper. He told him and got by with it without giving offense. He said, "Call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors, anticipating reciprocal courtesies, but call the poor, the maimed, the blind, the lame. Thou shalt be recompensed in the resurrection of the just."

Somehow this comes to mind at Christmas time. And we wonder if we have not been turning this season into an occasion of swapping favors. We do not wish to be a killjoy, nor to put any damper on the festivities of this glorious holiday. But again we wonder if we are not missing the greater joy which it could bring, maybe was intended to bring, by taking a short cut to happiness—and missing the better part of it.

Whom do you think of now at this Christmas time that you can make happy by some kindness? You have been casting about, probably making lists of those whom you propose to remember at Christmas time. Did your circle begin at your elbow and reach out with a radius as long as your family circle, or your close friends?—rather as short? We would not deprive anybody of the pleasure of showing love to their own in such a time as this. Rather let us show our love to them the more often and in more ways. But we raise the question, is the Spirit of Christmas to be shown chiefly to those who have no particular need of our favor? Is it not rather a time to imitate the Master in bringing joy to the needy and less privileged? Surely it is not a time to bestow favors on those who are already surfeited while some shiver with cold, or sit down to a table on which are hardly more than, in some cases less than the necessities of life.

"Thanks be unto God for His unspeakable gift!" "He who was rich became poor that we by his poverty might become rich." "He hath exalted them of low degree. The hungry he hath filled with good things." That man or woman or child will be found walking in the Master's footsteps who in this happy season is bringing to the door of the poor something of the good which has come into his own life; who lights the lamp of joy in the faces and hearts of the poor by laying on his table something of the kindness which God has put into his own hands.

The fires on our own hearth will burn with more warmth and cheer if we kindle a flame in a darkened hut. It is more blessed to give than to receive. May the Lord help us to prove it and know from experience. "He that hath pity upon the poor lendeth unto the Lord." "He that hath mercy on the poor, happy is he." Prov. 14:21. "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse," Prov. 28:27. "The poor ye have always with you and when ye will ye may do them good."

PROGRAM SOUTHEAST MISSISSIPPI BAPTIST PASTORS' CONFERENCE

Laurel, Miss., Monday, Dec. 17, 1934

- 10:00 A. M. Devotional—D. W. Moulder.
- 10:20 Reports and Business.
- 11:00 Sermon—A. L. O'Bryant.
- 11:45 Game dinner furnished by preacher-sportsmen.
- 1:00 Song Service, led by M. S. Varnado.
- 1:10 "The Holy Spirit and the Preacher."
- 1. The Holy Spirit and the Call to Preach—P. G. Harper.
- 2. The Holy Spirit and the Place of Service—J. H. Cothen.
- 3. The Holy Spirit and the Pulpit Message—G. S. Jenkins.
- 4. The Holy Spirit and Pastoral Ministry—J. W. Fagan.

In the first nine weeks of the present session at the Baptist Bible Institute students reported 258 conversions in their mission meetings.

Pastor Barney Thames baptized 26 and received six by letter into the church at Tonkawa, Okla., in a recent meeting.

You will see on another page fuller announcement of the fifth Southwide Baptist Sunday School Conference to be held at Raleigh, N. C. Jan. 1-4.

Rev. A. F. Crittendon, pastor of the Brookhaven First Baptist Church, is attending the Executive Committee meeting at Nashville this week and will have a statement concerning the work to which he has been elected for, next week.

The Homiletic Review so long published specially for the benefit of preachers is now merged with The Expositor and the combined magazine is called The Expositor and Homiletic Review, published in Cleveland, Ohio.

If half of the effort that has been spent to bring back prosperity had been spent in bringing in a revival of religion, we should have had it before this. Then maybe prosperity would do us more good.

Send the Baptist Record as a Christmas present to somebody who will be blessed by it. One deacon came into our office a few days ago and said he wanted to send thirty or more as Christmas presents. Let the good work go on.

Somebody at the Board meeting the other day, quoted the saying of a wise man that half the ills from which people suffer are caused by poor cooks; and the reply of an equally wise man, "And the other half by good cooks."

The W. M. U. of the Brookhaven First Baptist church, has just had one of its best Weeks of Prayer for Foreign Missions with excellent attendance at all services and an offering of \$275.00 already in hand and they hope to make it \$300.00.

Two helpful services at Ocean Springs Sunday. Will take special offering on fourth Sunday for our state debt, and for any other objects the members may see fit to contribute to. Our fifth Sunday meeting will meet with the Pascagoula church, December the 30th. Your paper grows better all the time.—J. E. Barnes.

Pastor R. B. Patterson writes: "I believe that Goodrich is the man for the place. Being here close to him I have had opportunity to observe him and his work. He is a mighty good man and I believe that he will do the work. Blessings on you and the Record. Keep it 'good' and make it 'rich' with Goodrich."

The Religious Herald of Virginia gives the figures to show that there are four times as many places in the city of Richmond where alcoholic liquors are sold under legal license as there were in the days before prohibition. And this is the sort of "temperance" that the women who worked for repeal and all the liquor gang were seeking. All liars shall have their part in the lake of fire which is the second death.

If anybody staid away from the Miss. Baptist Convention because he was afraid of unpleasant incidents, he was scared off by ghosts. It was the smoothest Convention we have had in years. The Spirit of brotherly love was everywhere in evidence. And the same was true of the meeting of the Convention Board in December. The work went right ahead with unanimity and good will all around and throughout. Now let's keep on keeping on.

Dr. W. H. Knight of Atlanta in an article in the Christian Index shows how false are the promises of the mayor of that city who urged that a liquor store be opened in Atlanta to balance their budget, to destroy bootleggers and to promote temperance. The mayor made the same promises in order to secure the sale of beer in the city, against the laws of the state. And the city is still badly in debt, the bootleggers still flourish and arrests for drunkenness increased from 9,991 to 15,564 in a period of 16 months. The liquor advocates are the most unashamed liars that this country has ever produced.

BOOKS

Dr. W. O. Carver's new book has the very attractive title of "The Re-Discovery of the Spirit." It consists of four lectures delivered before the students, faculty and friends of the Southern Baptist Theological Seminary. These are the "Norton Lectures," given each year by someone selected by the Seminary faculty. The lectures, according to the purpose of the founder must be on Science and Philosophy in their relations to Christianity.

It is Dr. Carver's purpose in these lectures, if we rightly interpret them, to show how the researches of scientists and philosophers, (some might say their meanderings) are coming around to the recognition of a personal and purposive God at the beginning and heart of the universe. If you are able to follow him he will probably bring you out at the right place, after passage through the intricate mazes of a labyrinth with many dark passages and not a few ghosts. Dr. Carver must have done an amazing amount of reading to trace all this, and he must have carried along a thread of Christian faith or he would probably never have found his way out.

The language is such as is supposed to benefit the subject, which only the initiated can follow. But there are occasional passages that come within range of the average comprehension and enable you to follow at a distance. They say that there are myriads of asteroids flying through space and once in so many years these groups come in contact with the earth's atmosphere, and only then become visible and luminous. So do the thoughts of the philosophers pass through the silent spaces, until once in a while they assume an understandable vocabulary and we get sight of their transit or their being consumed as they drop to earth. If you want to know the language of the metaphysicians, read this book. If you already know it you may spread your wings and follow. The price is \$1.50. The publisher is Fleming H. Revell. You may get it from the Baptist Book Store.

"Beginning The Christian Life" is a pamphlet issued by the American Baptist Publication Society, written by Dr. G. P. Bears. The purpose is to help in leading young people into the Christian life and into Christian living and service. It follows methods used by the author in his own pastorate. The plan is to provoke thought by these young people by class conferences. The discussions are about What it means to be a Christian, How does one become a Christian, What are churches for, How to use the Bible, How to worship God, and A Christian interpretation of life. You can find good suggestions in the book even though you do not adopt the methods. Price 15c.

The American Baptist Publication Society of Philadelphia has for sometime been bringing out a series of volumes of sermons by representative Baptist preachers North and South at the reasonable price of \$1.00. The latest of these which has come to hand is a volume of sermons by Dr. E. McNeill Poteat, Jr., of Raleigh, N. C. The title is "Jesus and the Liberal Mind." We take it these were selected for their similarity and because they represent what is called the liberal attitude in religion. They probably represent it at its best. Dr. Poteat is a pleasing writer, with a style that is easy, racy and brilliant. There is no difficulty in understanding him or following him. His method of interpretation is ingenious and attractive. Perhaps all preachers are apt to see in a passage of scripture what they carry to it within them. Certainly this is true of Dr. Poteat, for he sees much the same in all the texts, and they are things which most preachers have not seen. Whether it is Jesus' answer to the smiters, or opening up the roof of the house, or the doubts of Thomas, these all suggest to the preacher the passing of the old and the welcoming of the new. So on with the clothes of Christ at the trial, or the appearance of Moses and Elijah at the transfiguration. This volume will have a wide reading as representing a certain attitude of mind. And it will set you to thinking.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

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C. H. Lipsey, Brookhaven, Miss.	100.00

LETTER AND STATEMENT FROM BONDHOLDERS

The following letter came from a widow:

Dr. R. B. Gunter,
Jackson, Miss.
Dear Sir:

I am very anxious to learn the results of the meeting you held Tuesday in regard to paying the bonds that mature this month.

I want to explain my situation to you. Four years ago I was left with five children to raise, the oldest just twelve years old. Upon the advice of friends I invested all of the little insurance I was able to collect in these Baptist bonds. It was all I had. I bought seven, one to mature each year. I hoped with that to be able to keep the children in school, even if times were hard about getting work to do.

Dr. Gunter, I have had a hard time doing without this money. I have sold and traded off some at a heavy loss. This winter I have not been able to get work to do, and it is so pitifully hard not to be able to feed and clothe one's children properly. There's no Christmas ahead for them.

I hope you won't think I am just complaining for we are in actual want at present.

I have bond number 44 due December 1, 1934, and if there is any way that you can pay 40% or 50% now and the rest later, you will be a real Santa Claus at this house. Please let me hear from you at once.

Thanking you in advance for any kindness, I am

Yours truly.

The following statements have been received from bondholders: a widow of one of our deceased and worthy pastors, "I am very much in need of the interest on my bonds which came due December 1st."

This from an aged and paralyzed preacher, "I do not know what I shall do if the denomination does not pay the interest on my bonds."

From the wife of an aged and blind preacher, who has been active in Mississippi, "We need the interest on our bonds for buying winter fuel."

\$1,000.00 GIVERS

The following who are already contributors to the Debt Campaign have agreed to give \$1,000.00 if a sufficient number can be found who will join them and pay off the full amount of our bonded indebtedness, which is approximately \$550,000.00:

E. C. Polk	Hattiesburg
D. M. Nelson	Clinton
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M. E. Leake	Tupelo
W. D. Cole	Philadelphia
E. S. Cole	Philadelphia
R. W. Dunn	Hattiesburg
R. B. Gunter	Jackson
P. M. B. Self	Marks

S. E. Lackey of Forest has already given \$1,160.00 this year.

These men are not waiting until the full number has been reached to help pay past due obligations. We should pay before the first of January every cent that is now due. At this writing two hundred and twenty \$100.00 contributions will place Mississippi Baptists out of the defaulting column, and we can start next year even, whereas we started the first of last year over \$30,000.00 behind.

J. S. Deaton, a Mississippian who has served in other states in recent years, has been called to Salem, Mo.

SANBALLAT—THE HINDERER

E. K. Cox

—O—

Some men achieve notoriety, not from anything that they do, but because they get in the way of the fellow who is doing something. They would never have been heard of if they had not been a thorn in the flesh of some man or woman who was really trying to accomplish a real task. Such a one was Sanballat the enemy of Jerusalem and would-be hinderer of Nehemiah. Nehemiah had a job, and it was a real job; he was building a city and he was building it with discouraged and half-hearted workmen. Now any sort of building is work, hard work, and the task of Nehemiah was unusually difficult.

Sanballat was perfectly quiet until something was attempted; he was satisfied so long as the gates were wanting to Jerusalem and the walls were fallen down. He hated Jerusalem and the Jewish people, and rejoiced in their misfortune. Just as soon as constructive work began he got busy. The devil will let your church alone until a real revival comes along, and you begin to invade his territory, and then he will stir up something. Every good work has its Sanballat and Tobiah; and the devil is always present to help them along. Every man, good or bad, has someone to boost for him, and Tobiah was the echo of Sanballat. The record says that when the walls of Jerusalem began to be built they were grieved exceedingly. They were jealous of Jerusalem, they rejoiced in its desolation, and it almost killed them to see someone come to restore the city. There are enemies of righteousness who really suffer when the cause of God prospers. The devil is glad when the walls of Jerusalem fall down, and he is troubled when they are built again; and Sanballat was a legitimate son of his father. Yes, they were hurt very much that the city of God should have good walls and gates that would keep out the enemy. In the same way the devil and his satellites hate to see a growing church, or a great revival; it really mortifies that crowd to see folk repent and be saved.

Sanballat and his gang followed the old line of the enemy of all good and tried ridicule first of all. "Ah! just look at those feeble Jews! What do they think they are going to do? Rebuild Jerusalem? They must be getting ready to revolt against the great King. Rebuild the walls of that old city! Oh what a joke!" "Yes, they think they are going to have a revival in town, going to stop drunkenness, going to put an end to bootlegging, going to shut-up the gambling houses, O how funny!" Now all this sort of ridicule is born of fear, deep down in their hearts the cohorts of sin are really afraid the thing will be done. There is no bigger coward in the world than the devil; half a dozen real, true-hearted Christian men and women can make him tuck his tail between his legs and run like a scared puppy. Sanballat was fearful that the work would be done, so he said, maybe we can laugh them out of it. Then he thought he might make it look like rebellion against the world-ruling Persian. If that could be brought about, it would cause timid supporters to fall away from them and weaken their courage. Sanballat and his crowd knew they were lying about that, but what was a lie when they had a chance to hinder Jerusalem?

First, however, came their ridicule, they began to belittle what was being done. "It will amount to nothing, the walls will be worthless, if a little fox should climb up on it, it would fall down. Just a fox—any old thing—the work is all bosh. Nehemiah, poor fellow, he is just wasting his time, pity he does not know any better. Think you can build Jerusalem again? Just as well try to stop the Euphrates with straws, or to spit out a volcano. We feel sorry for those poor fellows, just look at the stones they are using, they have been lying there covered with moss for a hundred years." That was the way Sanballats talked then, now they say: "All your converts are going to backslide, they won't hold out for a week. Just wait till that fellow who used to drink gets a chance, just watch that fellow who was

profane, it will not be a month till he is cussing again."

But ridicule didn't stop the work then and it won't now if there is a Nehemiah as leader. The building went on and the devil became more angry; it's a good sign when he gets mad; something is being done that he does not like. Sanballat and his crowd said: "Well we will just stop this thing; we will use force if they cannot be laughed out of it; we will just kill a few of them, and the rest will leave." Every work of reform; every movement that undertook to build righteousness over the ruin of age-long iniquity has met the hate and cruelty of organized sin. Every accomplishment of real value to the kingdom of God has had its martyrs. How the old liquor traffic fought and is still fighting; the soil of America has drunk the blood of men whose consciences would not allow them to be silent. Gambling, drink, and the white-slave traffic, the foul triumvirate of greed, appetite and lust have derided, slandered and murdered those who sought to restrain them. Those who sneer at the efforts to curb those vampires of the race are those who in their hearts want them to ravage and hurt unhindered. Sanballat and his associates said the wall would be worthless when built, that a fox would break it down. The fellows who cry out that the laws against crime are a failure, are the very fellows who want them to fail. The men who belittle the laws that curb power of these slimy lairs of the forces of sin are fully in sympathy with their hellish business. The friends of the unfettered lawlessness of the land hold up those who oppose the great outstanding evils as kill-joys, who want to take all the pleasure out of life. The wet press everywhere specializes in that sort of stuff. They are the Sanballats of the battle-for sobriety. The hypocritical defender of vice and crime is willing for children to live in rage and filth, in dirty and neglected homes, for women to go unkempt and hungry and to be beaten black and blue by drunken husbands, but to deny him an easy source of revenue or supply for his debased appetite is cruel. The Machiavelian insincerity of such men exhausts the range of the English language, and the flexibility of the Greek to find words to adequately describe it. Men of that class are the Sanballats of a bigger struggle, and the Tobiahs who seek to fetter the builders of the New Jerusalem that John saw.

Our churches have their Sanballats and Tobiahs; start something that means progress, sacrificial service, self-denial or liberality, and you will hear the complaining of Sanballat and the echoing whine of Tobiah. They will destroy the usefulness of the thing, mutter about expenses, and complain that the sacred traditions of the past are being over-ridden. Sometimes Sanballat becomes a vociferous defender of orthodoxy, broadcasts to the multitude his devotion to the sacred principles of New Testament truth, and contends after a philistine fashion for the "Faith once delivered to the saints." Now that faith is a treasure beyond price, and should be guarded as sedulously as the Jews kept the ark of the covenant, or the vestal virgins watched the ever-burning fire; but to make a pretence of reverence for it in order to be in position to hamper the work of the kingdom, or to hold a place of leadership among the plain, unsuspecting people of God, for self-aggrandizement, is diabolical. Many a pastor with soul aflame for God and the salvation of men has had his heart crushed, and his zeal chilled by the Sanballats who have crept into the church and stolen the vestments of righteousness to wear in the service of the prince of darkness.

Every road of progress has had its Sanballats and Tobiahs. They snarled at the heels of Washington and the heroes of the revolution. They made life miserable for Harvey, Jenner and Pasteur in the fields of medicine. They have ridiculed and cheapened every great invention, and have been the age-long enemies of progress. Stephenson met them when he invented the locomotive and Cartright encountered their opposi-

tion when he began to weave cloth by machinery. The pioneers of the air who made aviation possible, faced the scorn of a thousand Sanballats and servile Tobiahs.

Every Nehemiah has found the Sanballats in his way, and will until the end of time. Their weapons are ridicule, slander, and force when they think themselves strong enough. However Nehemiah knew how to deal with them, for they are not much given to real battle. He finally said, "If nothing will do you but a fight we will be ready for it." So the workmen of Nehemiah went to their task with swords by their sides and all weapons of war within reach. It sometimes becomes necessary to say to the Sanballats and Tobiahs, "Just do your worst; we don't want to fight, but we believe the walls of Jerusalem are worth fighting for, and the work will not stop." Hurrah for Nehemiah! He found that the Sanballats and Tobiahs have poor stomachs for cold steel; they are long on talking but short on real warfare.

To listen to that crowd and be swayed by them is unworthy of real kingdom-builders. Sometimes financial and social pressure is used; the preacher must shut up or his salary will not be paid, the business man who stands for righteousness will lose place and trade. But either of them who allows himself to be hushed by such fear, labels himself as a coward for revenue only.

The Nehemiahs have a big place in history, and in the long run they always win. The constructive forces in the state and in the church always win in the final fight. All that the hinderers can do is to make it hard for the builders. The Sanballats are waging a losing fight, and they have a place in history only because they bothered the Nehemiahs. They have notoriety but not fame, and their notoriety is short-lived. There were fault-finders while Noah built the ark, but they had better put in that time learning to swim. Some fellows sat around while Solomon was building the temple and wore out the bosom of their trousers or whatever men wore in those days in place of trousers, and strained their voices telling of the blunders of the builders, but we know none of their names, but we have all heard of Solomon and Hiram.

There are about three classes that make up the Sanballats of earth. There is the venal crowd, they are actuated by self interest only. They are for sale to the highest bidder and will shout just as loud for one crowd as another. To this ilk belong the patrons of the great moral evils of the land; they are standing by their appetites and purses and are going to continue fighting because their revenue is in danger. There are Sanballats who just hate the right, the good and the pure, they are committed to devilry for its own sake, and what ever is good and clean is their enemy. These are the hopeless cases, the confirmed Sanballats, they are governed by prejudice and the evil in their nature which rejoices in the triumph of the powers of unrighteousness.

Some are of that tribe just because they are narrow of mind and little of soul; they cannot dream big dreams, or visualize great undertakings. They are in a way sincere in their attitude but they do as much harm as if they were real enemies of righteousness. They are reactionary by nature, they want nothing changed, they are immune to the contagion of new ideas and bigger things. They are to be pitied rather than blamed, they are to be taught if possible, rather than fought. These are often dogs in the manger, they cannot endure to see others doing what they cannot do, so they bark and snap at the heels of the men who are building the race. They are sometimes the disgruntled and disappointed in the church and statecraft, and everywhere else. They belittle the work, impugn the character of the builders of the walls of Zion. These fellows know every whispered slander, and every dirty innuendo about the leaders. They are not careful whether things are true or false, they whisper, insinuate, tell half-lies and revel in a carnival of suspicion and evil imaginings. The devil is a slanderer ac-

cording to holy writ, and if slanderers are sons of his satanic majesty, the Sanballats and Tobiahs of this class have no trouble in establishing their un-royal descent.

After all it does not pay, one who sees clearly had rather "Be a dog and bay the moon" than attain cheap notoriety in this way. One monkey cutting capers on a telephone pole, one thug putting obstructions on the railway track will attract more temporary attention than the workers building a sky-scraper, or the engineer who drives the train. The monkey will delight after his monkey fashion in his cheaply won attention, the thug will get the front page of the daily paper; but the monkey will wind up behind the bars of a cage and the thug behind the bars of a jail. Some people mistake notoriety for fame and spend their lives in the shadow of that mistake.

The Sanballats have founded no empires and builded no cities; they have erected no schools and churches, they have healed no diseases, and cast out no devils. They have written no songs and painted no pictures and carved no statues. They are the mosquitoes and flies that annoy the workers. They are the curs that yelp and snap around the wheels of progress; they are the wild boars ravaging the gardens of industry. Their weapons are ridicule, slander and persecution. They have annoyed the Nehemiahs, killed the Pauls, and imprisoned the Gallileans, but they have only delayed, they never stopped anything. Those who build in all ages must contend with their envy, their sloth, their ignorance and sin.

If possible ignore them, they are not seekers after truth and are fully inoculated against anything the Nehemiahs might say. Pray for them, but meanwhile build walls and swinging gates. If they attempt to use force let them learn that goodness does not mean weakness nor cowardice.

Sanballat gained a cheap, transient notoriety, and made an ugly spot on the record of achievement, but that is all. Too little and short-sighted to fall in line and follow God's builders he is remembered simply because he was a stumbling block in the way of a bigger and better man.

—BR—

GLAD TIDINGS FROM AFAR

—O—

(Continued from page 3)

held meetings for four nights in the Tung Shan church, preaching to congregations of twelve to fourteen hundred people. Last Sunday he assisted in administering the Lord's Supper to about eight hundred people. All of us feel that he and Mrs. Dodd have left us with renewed courage and inspiration for our work. Their coming has been a blessing which cannot be measured.—M. T. Rankin, Canton, China.

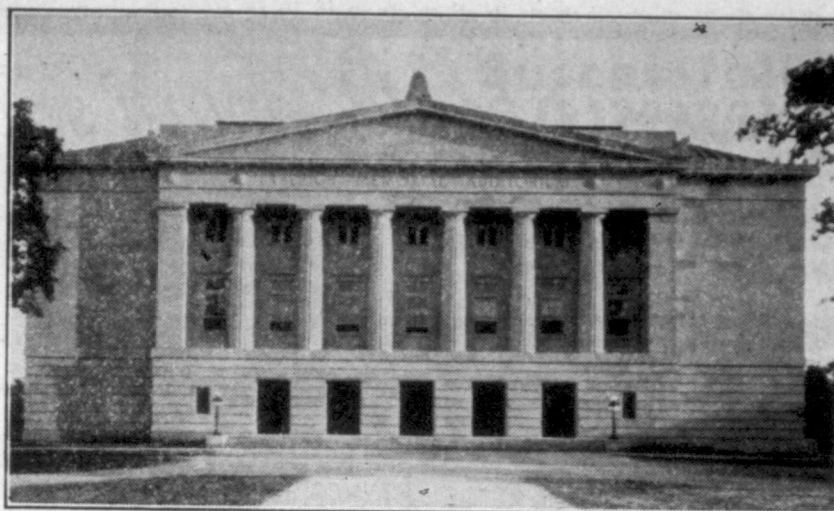
—O—

Graves Memorial Seminary Takes On New Life

To those who recall the S. O. S. sent out last spring for the aid of Graves Memorial Seminary, the following news letter will be gratifying:

"Dr. Maddry sent additional financial aid which enabled us to close last year's session without debt. At the beginning of the present school session the Chinese Baptist convention assumed responsibility for the seminary and have taken full control in carrying it on. The session thus far has been the most encouraging one since I have been connected with the school during fourteen years. The Chinese leaders have taken hold with a determination and spirit of consecration which leads us to believe that the seminary is now planted on a foundation which will not give way. I do not mean to imply that they are not in need of every bit of the help we can give to them from the mission and the Board, but I do think that they are determined to carry the school on in the very best way they can with whatever assistance may be given to them.

"Undoubtedly the Chinese Baptist convention has saved the seminary from having to close. Although our mission was able to finish the past year without debt, we could not possibly have begun another school year in the condition which we were facing. All of us hope that the Foreign



MEMORIAL AUDITORIUM, RALEIGH, N. C.
Where the Southwide Sunday School Conference will be held.

SOUTHERN BAPTISTS INVITED TO RALEIGH

By Perry Morgan

Sunday School Secretary for North Carolina

—O—

Southern Baptists will be given a cordial and hearty welcome to the Fifth Southern Baptist Sunday School Conference in Raleigh, January 1-4, 1935. It will be a genuine delight to North Carolina Baptists to greet their friends from other states and to serve them during their stay in Raleigh. An invitation is hereby extended by the State Sunday School Secretary speaking for 440,602 church members and 380,532 Sunday school members to all pastors, general officers, department officers, teachers, class officers, and other interested workers to attend this great gathering.

Those attending will find Raleigh an ideal place for such a meeting. It was in North Carolina where was born the first white child of English parents in America. Raleigh, the meeting place of the Sunday School Conference, was named for Sir Walter Raleigh. Her traditions and culture have been the center of North Carolina history through the centuries and visitors to the city will receive an old time Puritan reception.

By the coming of Southern Baptist hosts to sojourn with us for four delightful days our North Carolina Sunday school work will be set forward immeasurably. Our general Baptist work will receive stimulus, our people will be enheartened and their interest in Bible teaching, Bible study and soul winning enlivened. Our friends will bring new hope and new heart and courage to us. We shall greet them with genuine joy and this urgent invitation is extended in the hope that they will come to see us in large numbers.

Without doubt the forthcoming conference will be the greatest Sunday school meeting held anywhere in the world next year and North Carolina takes great pride in entertaining it. Our Southern Baptist people will lack nothing of value and help for their work in the Sunday school field as this conference will bring to them the best in Sunday school work of all that is known to the Christian world. Again we say we hail with delight the coming of many to Raleigh.

That Southern Baptist Sunday school workers accept the invitation to attend the conference at Raleigh is urged by Mr. M. A. Huggins, General Secretary; Dr. Zeno Wall, President; Perry Morgan, Sunday School Secretary; Miss Winnie Rickett, Baptist Training Union Secretary; Mrs. Edna R. Harris, W. M. U. Secretary, and Mrs. Roger P. Marshall, Book Store Manager, of the Baptist State Convention of North Carolina.

Mission Board will be able to continue to give considerable help, but we believe that what the Chinese are going to put into it, both in spirit as well as in finances, will bring in a new period of usefulness and growth for the school. When I last wrote I was exceedingly discouraged about the future of the school; now I am more en-

END OF FIRST YEAR OF REPEAL

—O—

F. Scott McBride is thus quoted:

"WASHINGTON, Dec. 4.—(AP)—One year has been long enough to condemn repeal as the worst failure in a century of dealing with the liquor problem.

There are seven counts in the indictment against the present liquor program:

1. Not one of the various methods of regulation or control adopted after repeal has proven successful or effective.
2. There has been a decided increase in drinking, drunkenness and all the evil effects of intoxication.
3. Promises that the saloon would not come back were promptly and shamelessly broken.
4. The illicit liquor trade has continued in operation unabated, perfectly smoke-screened by the legalized traffic.
5. The promise to protect dry territory has been absolutely ignored.
6. The cocktail hour and other social drinking customs have vastly increased drinking particularly among young people and women.
7. A colossal campaign of alcoholic beverage advertising has revealed indulgence and an expanded market rather than temperance and control as the objectives of the liquor forces.

Repeal has failed to remedy a single liquor evil and has contributed no benefits whatsoever to compensate for the damage and deaths it has caused.

Revenue returns will not pay for relief funds spent for liquor and public costs of caring for repeal drinking results.

If the government were compelled to pay for the loss of life and property caused by legalized repeal intoxicants, as it rightfully should, the economic folly of repeal would be still more apparent."

—BR—

SPURGEON AND THE BROKEN BONE

By A. Cunningham-Burley
London, England.

—O—

Mr. Spurgeon had a remarkable memory. He revealed during his later ministry the sights and sounds of his earlier days. He once saw a human bone that had been taken out of an old grave. It belonged to a leg that had been broken. He knew that to be a fact. He saw that it was thicker at the point of fracture than anywhere else. So said Spurgeon, the grace of God will sometimes over-rule the fall, and follies of a sinner to such an extent that a man becomes stronger at the point where he fell, and more watchful over his weak places than ever he was before.

couraged than I have been at any time since I have been connected with it."—M. T. Rankin, Canton, China.

—O—

Of the wise men of old at Christmas time it is written: "They opened their treasures; they presented unto him gifts."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our Prayer Calendar

14—FRIDAY

For Rev. and Mrs. A. E. Hayes, evangelistic work, Pernambuco, Brazil.

His heart is fixed, trusting in Jehovah.

—Psa. 112:27

15—SATURDAY

For Rev. and Mrs. A. R. Gallimore and Miss Ruth Pettigrew, evangelistic work, Waichow, China.

We have, as an anchor of the soul, a hope.

—Heb. 6:19.

16—SUNDAY

Pray that Christ may be exalted in the Christmas celebrations in our Good Will Centers and Mission Sunday schools.

Inasmuch as ye did it unto one of these—ye did it unto me—Matt. 25:40.

17—MONDAY

Pray for Rev. and Mrs. J. H. Ware, evangelistic work, Shanghai, China.

He that feareth Him and worketh righteousness is acceptable to Him.—Acts 10:35.

18—TUESDAY

For Miss Bernice Neel, evangelistic work, Rio de Janeiro, Brazil.

He who converteth a sinner from the error of his way shall save a soul.—Jas. 5:20.

19—WEDNESDAY

For Misses Hattie Stallings and Mattie Vie Summer (on furlough), educational work, Kweilin, China.

They shall not labor in vain.—Isa. 65:23.

20—THURSDAY

For Miss Anne N. Laseter, Colegio Baustista, Temuco, Chile.

Hide me under the shadow of thy wings.

—Psa. 17:8.

Appeal to Southern Baptist Women and Young People

A Crisis Averted

Charles E. Maddry, Executive Secretary of Foreign Mission Board of Southern Baptist Con.

During the past three years the Foreign Mission Board has been passing through a terrible crisis. Our income declined from \$2,300,000.00 seven years ago to less than \$700,000.00 last year. Our missionary personnel declined from 544 to 394. The debt in the banks was crushing and it seemed the tide would never turn.

The generosity of the Woman's Missionary Union saved our foreign mission cause in this tragic hour. The 1933 Lottie Moon Christmas Offering went beyond the objective set by the Woman's Missionary Union by \$39,099.80. This enabled the Board to send out eight new missionaries that were needed so sorely. It enabled us to bring home on furlough all the missionaries who were due furloughs this year. In addition to many other special needs provided out of the beyond-the-goal gifts of the Lottie Moon Christmas Offering, over ten thousand dollars was given for the current budget, thus releasing that much to be applied by the Board to the debt.

We devoutly hope and pray that the 1934 Lottie Moon Christmas Offering will go far beyond the objective set by the Woman's Missionary Union. We thank God for the generosity of our women and W. M. U. young people.

For most of us the "Week of Prayer for Foreign Missions" is over, however, you are probably still gleaning for your offering. Let us be diligent in this gleaning and sending our offering in. Be sure and attach the itemized account

YOUNG PEOPLE'S COLUMN

Excerpts from the report of Young People's activities for the year 1934, as given to the Executive Board.

Our House Parties and Conclave have been permeated with a seriousness of being about the "King's Business." In April we had 225 Junior and Intermediate boys and their counselors present at Miss. College for our week-end conclave. Besides the benefit to the boys and their organizations, one of the finest results of the meeting was a deepened interest in Missionary Education for boys, on the part of the 20 fine Miss. College boys who served as our counselors. Today 3 of those Miss. College boys are counselors of local R. A. chapters. Rev. Dawson King of China was our special speaker. Miss Pearl Caldwell of China, Miss Pearle Bourne, our Associate South-wide Young People's Secretary, and Mrs. William McMurray, formerly mission study chairman in Tennessee, now of Greenville, and Mrs. Ned Rice, state W.M.U. president, were special guests and speakers for our Y. W. A. House Party in August at Miss. College, when 280 Y. W. A.'s gathered to enter new and inviting "Gates." Miss Mallory honored our Intermediate girls in attending and being our main speaker for our Intermediate G. A. House Party at Blue Mountain in October. Miss Pearl Caldwell also brought most helpful and challenging messages. The coronation service was most impressive, when 50 maidens, 6 lady-in-waitings, 5 princesses, 30 queens, 5 queen with scepter and 4 queen regents took part in the service. To this list of House Parties must be added another one—Newton County Associational G. A. House Party at Clarke College under the direction of Mrs. H. T. McLaurin, with 86 girls from that one county attending. The week-end was most profitably spent.

Ridgecrest this year was a particularly happy time for Mississippians when 50 of us went for those marvelous 10 days. This is more than twice as many as we have ever had. We are expecting much good to come as a result of that meeting. Already one of the most outstanding Y. W. A. advancements has come as a result of our trip to Ridgecrest. In Birmingham the city-wide Y. W. A. refreshed our girls with a picnic lunch and in Chattanooga the city-wide Y. W. A. had an informal reception, because of seeing these city-wide Y. W. A.'s in action the girls from Meridian became interested and after much discussion and many plans have organized and as I attended the meeting, found 97 girls in attendance.

On Oct. 31st we lacked 155 subscriptions to World Comrades reaching our goal of 900 and 35 subscriptions to "The Window" in reaching our goal of 325.

We have cleared our rolls of all known "dead organizations"—160—and there have been organized 172 new ones, or a net gain of 12.—Edwina Robinson.

of gifts by organizations to your check.

Fannie Traylor.

My Impressions of Baptist Work in Brazil

It is very easy for a vacationist to visit Brazil for a brief period; to see only the most important sights that thrill travellers, then leave, liking the country. But when you give only a day of your time to sight-seeing in Rio, then move to the interior, and after a residence of twenty-eight days still like it, you may be assured that you have been properly introduced to Brazil.

Social life in Brazil, was introduced to me by the Baptist missionaries and I have enjoyed it every day. I have met people of all classes yet I associate with people on my own social level. In the States, the general opinion of the church people is that a missionary is like a social worker, engaged in religious work among the wretched classes only. Quite the reverse is true. Some of the Brazilian Baptist are fairly well-to-do, none of them are rich, and there are poor people in the churches just as in any normal church in the States. Many prominent people, members of other churches and non-church members, are the missionary's friends. Therefore, a missionary's contact is like that of the average preacher in the States—it is normal.

If one could witness intimately the successful influence our Baptist schools are having on their Brazilian students, one would want to start a movement to provide them with more equipment and instruction facilities. Of course one must witness this influence, like I did, to appreciate the contributions. It is like the family who was once rich, but who now had sacrificed to have an expensive Christmas dinner. However, on Christmas Day they found a poor family in need of food; so they gave them their Christmas dinner—feeling happier—because they gave of their own to those more needy.

Our school in Campos has not received any financial help from the mission board in two years; it is self supporting in operation, however, a debt inherited from former administrations handicaps its progress. If we had more courses; especially a small course in economics, science, and more Bible, we would have a more pronounced influence upon the practical, physical, and spiritual lives of our students. Our present enrollment is more than two hundred.

In Brazil a Baptist appreciates his church more than the Baptist in the States. I noticed it at my first church service. Five applicants applied for church membership and they were questioned concerning any vices which they might have and their reasons for wanting to join the church. Two of the applicants, a betrothed couple, were refused membership because the girl said she was applying because her fiancé was and that they had planned to join together. Previously the boy had given good reasons why he wanted to be a church member. If a member dances, smokes, drinks, plays cards, goes to theatres—he is not accepted in the church. If one is charged with any of these offenses, and they are proven, he is dismissed from the church's membership. And too, a Brazilian Baptist is regular with his attendance at services and the tithe.

I am not a missionary; these impressions are given by a layman. Other delightful impressions are obtained from its social, economic, historic, climatic, and geographic life; all of which make Brazil a country of great interest and great possibilities.—C. H. Roberts.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, Room 2324, 551 Fifth Ave., New York, N. Y.; Franklin E. Wales, 6th Floor, Marquette Bldg., Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

"Gideon's 300"

At our recent Baptist laymen's meeting at Jackson Bro. Chester Swor led the devotional. In his splendid remarks he suggested the analogy of "Gideon's 300" and the present effort to secure 300 Baptist laymen who would give \$100.00 each to pay our indebtedness of \$30,000.00. This suggestion seemed to hit the spot with the meeting and thus well might we call this effort "Gideon's Band." Quite a number present that day signed up to be one of "Gideon's 300" for the paying of balance due on our debts by January 1st, 1935.

Gideon's 300, with the "Sword of the Lord and of Gideon," won a signal victory over an overwhelming number of the enemy. Those who had part in the victory were honored of God. So likewise this new 300 can win over seemingly impossible odds. There is no failure with God, and when God's children take the "sword of the Spirit and of Gideon" there is no such thing as failure with them.

So get in the fight, line up with "Gideon's Band" and help to win this great fight. If you cannot go as much as \$100.00, give what you can. The battle is going to be won, and you want a part in the fight and victory. Go back to Judges and read again the glorious victory won by "Gideon's 300."

Rev. W. R. Storie, the good pastor at Duck Hill, was reported sick and unable to attend the Board meeting. Trust he is better.

Rev. R. A. Morris, of Holly Springs, who was recently seriously hurt in a car wreck, was reported improving but still not able to attend the meeting of the Convention Board. Speedy recovery to this good man.

Pastor D. I. Young reports the Baptist Church at Eden still marching on. A new coat of paint has re-

cently been put on the church building.

Rev. D. M. Renick, of Hickory Flat, reports an interesting and hopeful work starting at Red Banks, Miss. The church there has but few members but these few seemingly "have a mind to work." Our state has many places where the work is run down and only need the touch of some live spirit to make them blossom again.

Neshoba County has more Baptist churches in it, perhaps, than any county in our state, 43. Two pastors are serving nearly one-half of these: Rev. L. T. Grantham about 12, and Rev. John R. Breland, ten.

At the recent Board and laymen's meeting I noticed several of our older brethren: Dr. W. T. Lowrey, Dr. G. W. Riley, Dr. J. R. Carter, Rev. J. W. Lee and Rev. J. N. McMillin, among others. Mind you, I did not say "old brethren," for none are old until they think themselves so; and these are always in the thick of the fight and ready for any task. May the Lord greatly bless them still as in the past.

Rev. J. M. Derrick is pastor of what he calls "Our Baby Church", a newly organized church in Canton named Central Terrace Baptist church. He reports that this new church is starting off splendidly.

The Mississippi College Quartet and the Mississippi Woman's College Octet rendered splendid service at the laymen's meeting. The members of both these "tets" are splendid "tettters."

Only a few of the members of our State Board failed to answer to the roll call at the recent meeting, and those absent were sick. This band of brethren were harmonious and in a mind to do things. Some forward steps were taken: Rev. A. L. Goodrich was employed as Circulation Manager of the Baptist Record; Rev. A. F. Crittendon was employed as Budget Director, and Miss Lucy Carleton Wilds was employed to assist her father in the B. T. U. work. This shows that our people are coming out of the depression. Let us stand squarely behind the program 100 per cent and soon we will be shouting happy again, all out of debt and doing a full day's work as of old. The depression now is largely in the mind of the fearful. Here I am 100 per cent for the work of the Lord's kingdom as set out by our Convention and planned by our State Board. I am ready to give my best unto this until I am shown that it is unscriptural, or a better way to do His work is presented—and it must be presented in deeds accomplished and not in mere words and fault-finding.

—BR—

Teacher: "I'm surprised at you, Sammy Wicks, that you cannot tell me when Columbus discovered America! What does the chapter-heading of the week's lesson say?"

Sammy: "Columbus, 1492."

Teacher: "Well, isn't that plain enough? Did you ever see it before?"

Sammy: "Yes'm; but I always thought it was his telephone number."—Ex.



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VICKS VA-TRO-NOL

IN MEMORIAM

Mrs. A. F. Osborn passed to her heavenly home Nov. 18, 1934. Born in 1849, she had the rare privilege of living through nearly two half-centuries, centuries which brought the most marvelous achievements in human history. The year following her marriage to Mr. William Osborn in 1867 she united with Indian Creek Baptist Church, moving to Salem, Hinds County, 1894, and retaining her membership there until she became a member in the New Jerusalem.

Her sixty-seven years of Christian life were years of service and growth. Forty of those years were lived in the same home. There she had the vision of true greatness and lived that vision through her loyalty as a Christian wife, her devotion as a Christian mother, and her sacrifice as a Christian worker. She succeeded in learning to love, and that love expressed itself in labors in the home, in the church, and in the school. She became an integral part of the Christian community which she in a large measure helped to build.

Her greatest charm was her Christian faith, child-like, simple, confiding, trusting. She believed every promise of God as if applicable to her own experience. One promise in particular came to mean much to her . . . "I will come again, and receive you unto myself: that where I am, there ye may be also." Even this promise she obtained, for on the morning of Nov. 18, He did come for her to be with Him. Her faith was that light "that shineth more and more unto the perfect day." She was a true builder, investing her life in the fine qualities of Christian manhood and womanhood. Earth knows not the value of such a mother. God bless her memory.

"Gentle hands that never weary toiling in love's vinyard sweet, Eyes that seem forever cheery when on our eyes they chance to meet, Tender, patient, brave, devoted, this is always mother's way.

Could her worth in gold be quoted as you think of her today?

Vain are all our tributes to her if in words alone they dwell,

We must live the praises due her: there's no other way to tell

Gentle mother that we love her. Would you say, as you recall

All the patient service rendered, you've been worthy of it all?"

R. A. Langley.

RESOLUTION ON DEATH OF SISTER J. T. SMALLWOOD

It is hard to collect words to express the sorrow and great loss we have sustained in the taking away of our beloved sister and friend, Mrs. J. T. Smallwood, who passed to her reward September 17, 1934.

She has been so long among us, dealing out sunshine and smiles, and her life has been such an inspiration for all that is good and happy, that it is difficult to fill her place and forget the glad hand she so lovingly extended to all who were blessed with passing her way.

To know Sister Smallwood intimately was sure to attract the love and respect of all true-hearted people, and the fullness of her love found its expression in her church and W. M. U., where her place indeed is hard to fill.

Whereas, in her going we have sustained a great loss of a faithful friend and counselor, a devoted mother and companion;

Be it resolved, that a copy of these resolutions be sent to the family, a copy be spread on the minutes of our church and W. M. U. and that a copy be sent to the Baptist Record for publication.

Respectfully submitted,

Mrs. B. L. Kux,

Miss Evie Irby,

Mrs. W. E. Hellen,

Mrs. W. D. Gray.

—BR—

S. S. ATTENDANCE DEC. 9, 1934

—O—

Jackson, First Church	902
Jackson, Calvary Church	945
Jackson, Grif. Mem. Church	638
Jackson, Davis Mem. Church	450
Jackson, Parkway Church	198
Jackson, Northside Church	75
Meridian, First Church	660
Hattiesburg, First Church	1,196
Columbus, First Church	670
Columbia, First Church	453
Clinton Baptist Church	382
Braxton Baptist Church	73
Brookhaven, First Church	548
Laurel, First Church	441
Laurel, West Laurel Church	423
Laurel, Second Ave. Church	261
Laurel, Wausau Church	61
Ocean Springs Baptist Church	99
Springfield Baptist Church	
(Scott County)	124

Soothe Your Eyes with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c. DICKY DRUG CO., BRISTOL, VA.

Sunday School Lesson

By Hight C. Moore

Lesson 11—Fourth Quarter
Dec. 16, 1934

THE CHRISTIAN AND THE LORD'S SUPPER

I Corinthians 11:23-34

GOLDEN TEXT—For as often as ye eat this bread, and drink the cup, ye do show the Lord's death till he come. 1 Corinthians 11:26.

The meaning of the Lord's supper to the Christian. (1) It was instituted by Christ who explained it carefully. He instituted it with all solemnity and yet with utter simplicity so that without difficulty and expense it might be observed by Christian churches in all the earth through all the ages. He used two universal elements, the grain of the field and the fruit of the vine; significantly the bread was broken and the wine poured out; and rightly the bread first and the wine second. Prayer introduced the two parts of the ordinance, one a benediction and the other a thanksgiving. The symbolism was made perfectly clear, the bread representing his crucified body and the wine representing his covenant blood. Each element was given to the disciples by Jesus; he told them to take it; and they all ate of the bread and drank of the wine, omitting neither and partaking of both in order. Thus the memorial of his death was established and is to be kept 'til he returns and gives the new feast in the heavenly Kingdom.

(2) It was transmitted to the churches with clear interpretation of its significance. We have before us the word of Paul to the church of Corinth. The solemn ordinance was received direct from the Lord and transmitted direct to the church, so that it is a divine ordinance in origin and a church ordinance in observance. The symbolic loaf came first; Jesus took it; he gave thanks; he brake it; he interpreted it—"this is my body"; he applied it—"broken for you"; he commanded it—"this do in remembrance of me"; he gave it to them and they all partook of it. The symbolic cup came next; Jesus took it; he gave thanks; he interpreted it—"this is the new covenant in my blood"; he applied it—"as ye drink"; he commanded it—"this do in remembrance of me"; he gave it to them and they all drank of it. The perpetual observance of the ordinance was enjoined: Discerningly eat the bread and drink the cup; do so as often as it is wise and wholesome; in doing so, proclaim the Lord's vicarious death; and let the ordinance be kept by the churches 'til Christ comes again in power and glory.

The maintenance of the Lord's Supper by the church. Note three things here: (1) The unworthy celebration of the Lord's Supper is condemned, not only on the one hand in mockery and ridicule, nor on the other hand in sacramentarian rev-

erence and reliance, but also when partaken either as a mysterious and meaningless ceremony or a mere customary ecclesiastical function. Those who partake so unworthily are guilty of the body and blood of the Lord in emblem as those who crucified him were in reality. (2) The preparation for the observance of the Lord's Supper includes that self-examination, self-renunciation, and self-dedication that qualify mind and heart to eat of the bread and drink of the cup. (3) The secret of the Supper is found in focusing the eye of faith upon the crucified body of our atoning Lord. They who eat and drink otherwise must suffer for it.

Observe The Lord's Supper

(1) It is commanded, and, therefore, loyalty demands it. At its institution Jesus said as to the first emblem, "Take, eat"; as to the second emblem, "Drink ye all of it!" and as to the entire ordinance, "This do in remembrance of me."

(2) It commemorates and, therefore, love demands it. Nothing else so truly and so vividly pictures the broken body and the shed blood of the dying Lord as the two elements of this holy ordinance. No true lover of him who so loved the world can fail thus to remember his Saviour.

(3) It develops and, therefore, culture demands it. Those who disregard the Lord's Supper, disobeying the Master's plain commands and turning their backs upon his table, can but be spiritually sick and weakly. On the other hand, those who partake truly of these elements find nourishment for their souls, strength for their tasks, and culture for their character.

(4) It delights and, therefore, happiness demands it. There is the delight of duty done, the delight of inward upbuilding, and the delight of communion with God. No Christian can neglect the Lord's Table and be altogether happy.

(5) It unifies and, therefore, fellowship demands it. Association with each other about the Lord's Table is not the primary thing, but it is nevertheless, secondary, and so is important and vital. The ordinance is entrusted to the church, not to the individual; and there can be no higher expression of true Christian unity than that which welds believers together around the Lord's Table.

(6) It testifies and, therefore, usefulness demands it. Truer than any spoken or written word of man, louder than any message from the individual lip or life, and farther than personal influence can penetrate, goes the message which shines forth through the Lord's Supper.

(7) Finally, it anticipates and, therefore, hope demands it. What a down-flashing from heaven and far look into the glory yet to be there is in the words, "Till he come!" Not a Table of the Lord is spread in the assembly of the saints here but that it points onward and upward to the ultimate banquet in the heavenly Kingdom. So every observance should kindle hope of the eternity ahead, radiant and unending.

Book Briefs

WHEN THE PRINCE CAME, 26c—A Story of the nativity, 32 pages, decorated, illustrated, and beautifully bound. Each chapter a brilliantly colored scene from the family life of friends of Mary and Joseph.

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HAPPINESS AND SUCCESS—Stanley Baldwin. Is there anything older in the history of man than this search for happiness or his desire for success? An interesting little book.

Order from Baptist Book Store, Jackson, Miss.

TO YOU—A CHALLENGE AND A FAIR PROPOSITION

Here are some cold, authentic facts about tuberculosis in Mississippi:

40,000 deaths in the past twenty years.

2,798 reported deaths in 1918.

This dreadful toll reduced more than half by 1933.

1,314 deaths in 1933 in spite of the reduction.

The death toll is still more than three persons a day.

Every case of tuberculosis is the result of another case.

13,140 estimated actual cases in Mississippi now.



Chafing and Itching Rash easily soothed by the bland medication of **Resinol**

The fact that twenty-five people are dying in our State every week from a disease which we know so well how to combat that its ravages have been reduced more than half in fifteen years should be a mighty challenge to arouse the best thought, interest and cooperation of every person in Mississippi.

For more than twenty years the Tuberculosis Associations of our State have carried on a continuous, effective crusade against this scourge to the end that our children—your children—might enjoy the heritage of health and happiness which is their God-given right.

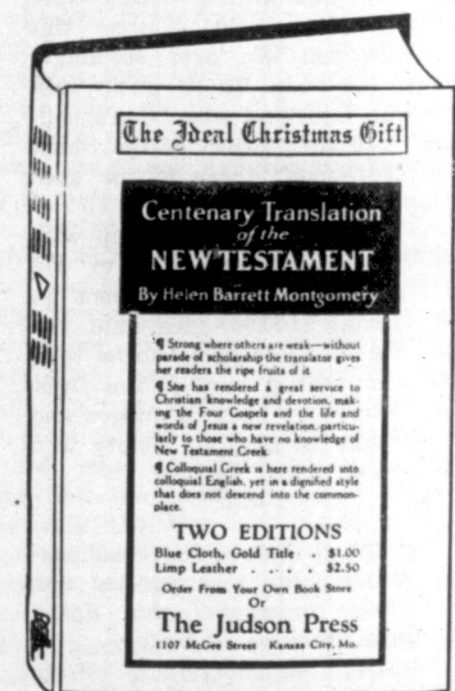
The proposition of these volunteer workers, who give freely of their time and thought, is that they will continue unabated their life-saving work if we—if you—will help a little. They want us to include in our Christmas-giving a little of hope and cheer to those who have tuberculosis, to those who would help us in like manner if conditions were reversed. They want us to buy and use at a dollar a hundred as many Christmas seals as we can. Is not that a fair proposition?

This week marks the beginning of the annual sale of these colorful stickers all over the State, the nation, and the world. You may have a part in their mission of mercy by buying seals from your local Tuberculosis Association, if there is one in your county, or from the Mississippi Tuberculosis Association at Sanatorium, Mississippi.

—State Board of Health.

—BR—

Little Willie had accompanied his father to the tailor's. When his father had selected the material for his suit, Willie asked the tailor if he might examine the sample. The lad appraised the goods very carefully, being interrupted by the tailor, who told him he was looking at the wrong side. "I know it," said Willie, "but that is the side that'll be turned out when mother makes it over for me." Ex.



GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS
Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

PRYING INTO BETHEL'S PAST

By James B. Pritchard

This article is contributed by courtesy of the American Schools of Oriental Research. Lewis C. Moon, Executive Secretary, University of Pennsylvania, Philadelphia, Pa.

About sun-down one hot July afternoon in central Palestine, a group of twelve Americans, dressed in khaki and wearing thick, pit sun-helmets, were sitting in a circle about a basket of dirty and apparently worthless broken pottery. Three intelligent Arabs, in their picturesque, long robe-like costumes and flowing white head dress, stood behind the circle in amazement at this enthusiastic discussion of the common potsherds. Finally, after a long period of thought, one politely ventured his solution of the strange problem.

"Ah! You look for a pot with a date on it?"

The Arab was right; we were looking for sherds with dates on them; but the dates were visible only to one skilled in interpreting the forms which pottery has taken in the different periods of ancient history.

Twelve men had gone out to Palestine to dig up and carefully record the history of Bethel, second only to Jerusalem in importance in the Bible. The modern Moslem village of Beitin, which has been unmistakably identified with Bethel, stands on a prominent hill 12 miles directly north of Jerusalem, in clear view of the Mount of Olives.

About seven hundred Arabs, under the dictatorship of two sheiks, make a modest living from their olive and fig orchards, their gardens and their herds, while they remain completely oblivious to the thrilling history recorded directly beneath them, history connected with such characters as Abraham, Jacob, Joshua, Samuel, Jeroboam, Elisha, Elijah, Josiah and Amos.

The site of Bethel has never before been excavated. The 1934 Bethel expedition under Dr. William F. Albright, director of the American School of Oriental Research in Jerusalem and his colleagues began work in July and have just completed a season there.

With the obtaining of the Palestinian government permit, which any one wishing to excavate antiquities must have, we were not yet ready to begin excavation. The highest point of the mound, the natural point for an excavator looking for religious antiquities to begin, was occupied by a thriving fig orchard which belonged to any number of local farmers. We hired a foreman, Jirius by name, from a neighboring village; and he began that rather prolonged Eastern process of bargaining for the land. Finally his astuteness prevailed; we had the orchard for three months and had agreed to pay besides the rent for the land, a Palestinian pound—five dollars American—for each tree which we cut. Besides, many of the owners of the land were employed as pick-men or basket-carriers, so that they would receive double compensation. The

sheik was also included on the payroll to insure order and to add the true oriental sign of authority to the gang.

Some forty Arabs—later seventy—were hired with the understanding that after two weeks they would each receive their wages according to what the foreman estimated they were worth; then they would be at liberty to continue or to leave. All remained after the first pay-day, however.

* * *

The camp was made; the staff had all arrived; at five o'clock, sunrise, forty workmen began with picks, hoes and reed baskets to remove the dirt and rocks for an area of about twenty yards square which had been marked off.

At the end of the very first day the outlines of house walls could clearly be traced, although we had gone but a foot below the surface. It took several days to clean out the debris from the walls to the floor level—always were we careful to save every bit of broken pottery and to label it carefully as to its location and date of removal.

One of the first houses which we found under ground was one which may well have been a wine shop in the time of Christ. On the floor were standing eleven jars, broken, of course, by the collapse of the roof, each of which jars would have held about two gallons of liquid. They were neatly arranged in rows and were just as they were when the city was suddenly and unexpectedly destroyed by invaders. It may have been the destruction of Bethel by the Roman general, Vespasian in A. D. 69, mentioned by the Jewish historian, Josephus. The jars held either olive oil or wine as both olives and grapes were, and are still, a profitable crop in that section.

The former inhabitants of Bethel were usually contented with local vintage. However, we did find two jar handles which belonged to wine jars imported from the little Greek island of Rhodes, famous for fine wines. From here choice beverages were exported to Mediterranean ports in large clay jars holding about three gallons and characterized by a long and peculiar handle. Usually the maker of the wine had his name and the month and year of the manufacture, stamped in Greek letters on the upper part of the handle. When we found two of these with inscriptions we were certain of the date of the period in which we were digging.

* * *

Most important for fixing events in the Hellenistic period was the discovery of some sixty copper, bronze and silver coins ranging in date from 333 B. C. to 96 A. D. The earliest coin was a rare one minted by Alexander the Great whose reign over this part of the country lasted for the few years from 333 to 323 B. C.

There were nine from the various Ptolemys; twelve from the Seleucids and eighteen from the Maccabees. One coin was found which was minted under Herod Archelaus (4 B. C.—6 A. D.) and was in use at the time in which Jesus was born. (Matt. 2:22).

One day there was great excitement among the Arab workmen when they had removed a stone in a Byzantine foundation, for there in a pocket was a hoard of seven silver coins, all of which were cleaned and appeared just as they were when they were first minted.

Among the coins of the procurators were one of Pontius Pilate and two containing the familiar name of Felix before whom Paul stood in that history-making scene recorded in Acts 24. The coin of Pontius Pilate, dated from between 30 and 32 A. D. had on one side a shepherd's crook and the inscription, "Tiberius Caesar."

In order to keep the workmen alert from small objects, as coins, pieces of metal and beads, we made a practice of paying "backshish" (Arabic for a "bonus") for something of value to us. However, before very long some of the workmen began to bring in old coins which they had found on their own property and to turn them in for "backshish." They had no value to us since we did not know the context in which they had been discovered. We could usually detect them by the rubbed appearance which resulted from friction with other coins in the pocket.

With this one exception the "backshish" rule was an effective method of sifting the dirt for valuable objects. One cannot forget the smile of a basket-boy (lad of about fourteen years) whose regular pay was small, upon being rewarded for a find with the sum equal to an entire day's wage for which he must needs put in ten hours of hard labor.

When we had completely excavated to the floor level of the Hellenistic wall, we removed the workmen to another area and the surveyors began to survey the plot, drawing to a scale every rock which appeared on the top of a wall, so that in permanent record we would have a picture of the city of Bethel from period to period. The photographer also made pictures from every angle.

* * *

Palestine, in spite of the westernizing influences of Ford motor cars, auto buses, an occasional airplane and the radio, remains still an eastern country filled with hazards to health for those not accustomed to germs and the sudden changes in temperature. The heat of the sun in the middle of the day registers from 120 to 140 degrees Fahrenheit; while at night the breeze from the Mediterranean makes it necessary to sleep under two blankets.

One of the most interesting historical periods of Bethel was that of the divided monarchy in Israel, the time of Amos and of Jeroboam. Bethel was the scene of Amos' scathing sermon; it was here on the hill of our excavation that Jeroboam set up the golden calf and designated Bethel, along with Shechem, as a proper place for worship. A feast was held here for those who could not make the trip to Jerusalem.

The simplicity of the mode of life of this nomadic race of Hebrews, so recently come in from desert wanderings, was evidenced by their



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household objects. There were oil-burning lamps, to give light in the windowless houses, sickles of both flint and iron for cutting the grain, pruning hooks, spindle whorls and loom weights. The women did not want for articles of personal adornment. An interesting plate-shaped object containing compartments on the edge could clearly be identified as a cosmetic bowl. There were innumerable beads, bracelets, iron and brass finger rings, buttons, pins, anklets, earrings, pendants and perfume vases. Besides spinning and weaving the women did needle work. In the earlier periods the needles were of bone; while later they were of iron. We were fortunate in finding one crocheting needle.

In the construction of houses, the Hebrews made use of large iron nails, some as long as six inches. These were probably used in the wood undergirding for the tile roofing which protected the household in the two rainy seasons of the year. There were awls, knives and flint saws used for working the wood.

Evidence of the frequent tribal warfare of which the Bible bears witness was found in all the Hebrew levels. Arrow heads and spear-points were especially noticeable. There were occasional dagger handles and mace heads used in hand to hand combat. During the season we accumulated a considerable pile of sling stones, resembling cannon balls, any one of which would have been sufficient to have killed Goliath.

Besides the pottery ware there were stone grinding dishes and mortars used for crushing the grain. There were rubbing and whet stones which our Arab workmen sometimes appropriated to sharpen their own knives.

* * *

"But, how did all this antiquity come to get covered up with dirt?" one may ask.

(Continued on page 14)

CAPUDINE
for
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CAPUDINE contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Going slow this week, after last week's rush and hurry. Do you remember that last week we sent away \$69.00, \$44.00 to Bro. Miller at the Baptist Home for Children, and \$25.00 to Bro. Cormier? I feel proud of those gifts and thankful that we could give them. Last week was a busy time to our orphanage friends, but they found time to send me two answers to our letters and checks. You will see Mrs. Miller's letter below. They had a great time examining and taking care of all the things that came to them on the trains last week. You see from Dr. Hamilton's letter that our Bro. Cormier is sick. He had influenza two months ago and has not gotten over its effects. I hope that he will soon be well again, after a good time of rest. Was it not good that we had more money than usual to send him? I hope we will be able to make up a good sum to send him Christmas, with our love.

We went over to Jackson on Thanksgiving day for our dinner. It was a nice dinner. With us were Julia Frances and her Mother and Daddy. It was pleasant to be together.

You will see that we have nice letters from Bro. O. C. Miller and Dr. Hamilton, acknowledging what we sent them. Ask mother or daddy what "acknowledging" means: I couldn't find a simpler word. Our Friend from Clarksdale sends her message, which though short, is full of "good cheer." Did you ever hear \$3.00 called that? Well, if you will count up some things it will buy for those who need it, perhaps you will think it is the right name! Pauline Bolian writes, and tells us some things she is thankful for, and that is a mighty good thing to do. "Count your blessings," my children.

Now, I want to tell you that I'm not going to set in to ask for "extra" money every month. No, indeed, not even every other month! Just for Thanksgiving, which we certainly did well on—and Christmas. Yes, I know November and December are quite close together, really side by side, aren't they? Well, you know I can't help that: that's been settled a long time. But I've been wondering if some of you, a whole lot of you, won't want to add a small amount, five cents, ten, or twenty-five, to what you give for our brother Cormier this month, so that we may be able to give him another nice surprise with our December offering for him. Some who did not give last month might be able to give a little this month, and swell the amount. How is that? It's bad-to-be sick, you know. I hope none of you will be sick at Christmas. You won't have much time after you read this, you must remember.

Much love from,
Mrs. Lipsey.

Bible Story No. 24: Dec. 13th.
Joseph Made Ruler of Egypt
Gen. 41:1-45.

When Joseph had been in prison two years, Pharaoh, the king, had two strange dreams. He saw seven fine fat cows feeding in a meadow. Seven thin, miserable looking cows came up out of the River Nile, and ate up the fat cows. That was one dream, from which he awoke. He went to sleep again, and dreamed he saw seven ears of wheat on one stalk, full and good. Seven thin ears, and injured by the east wind sprang up, too. The poor ears ate up the full, fine ears. So there were the two dreams, and the king couldn't understand what they meant. He tried to get all the magicians and

wise men of Egypt to tell him, but they didn't know, either. But there was one man there who knew someone who could tell what dreams mean. This was the butler to whom Joseph had interpreted his dream, that the king would take him out of prison and into his service again. And the king had done that very thing, but the butler had forgotten all about poor Joseph in prison. So now, with all this talk about dreams, the butler remembered Joseph and told the king about him, and Pharaoh sent for him to come and tell him the meaning of his dreams. Joseph took time to shave himself and put on clean clothes, and then there he was, standing before the king. He told the king it was not his, Joseph's merit, but that God would give him an answer of peace. So the king told him about the cows, and about the ears of grain. Then Joseph said that the meaning of the two dreams was the same; that they were doubled meant that God would bring to pass what He was about to do. Both dreams meant that there would be seven years of plenty, with big crops, and then seven years of famine, and the famine should eat up the land, with all that had been produced in the seven years of plenty. Joseph advised Pharaoh to find a wise manager, and set him over the land, and let him gather up food all through the plentiful years, and save it for the years of famine.

Pharaoh liked this idea, and he said to his servants that he thought this young man was about the wisest man in all the land. They agreed to this, and Pharaoh told him he wanted him to be the ruler of the country, and only in the throne shall he be greater than Joseph.

So Pharaoh took his signet ring off his hand and put it on Joseph's finger, dressed him in fine linens and made him ride in the second of his chariots, with people crying out, "Bow down" before him, and so he became manager of the whole land of Egypt. "I am still the king," said Pharaoh, "but without your consent no one shall set hand or foot in all this land." So he gave him a new name and a wife, Asenath, the daughter of Potiphara, priest of On, and Joseph became a great man in Egypt.

Questions for You to Answer

1. In what way did God reveal His will to Pharaoh?
2. Can you think of one other time when He spoke to people in a dream?
3. How did Joseph show that he was a gentleman? Verse 14.
4. How did he show he was a modest man? Verse 16.
5. Was this an easy job that Pharaoh gave Joseph?
6. What name, meaning, savior of the land, did Pharaoh give Joseph?

My dear Mrs. Lipsey:

Enclosed is receipt for the \$25.00 which came to hand this morning for our French missionary, brother Theodore Cormier.

Brother Cormier has been sick for some weeks now and is at Eunice, Louisiana, and we are by this mail forwarding the \$25.00 to him. I feel certain that it will be most acceptable for you know how much we need money for medicines, as well as for other necessities when we are ill.

Permit me to congratulate the Baptist Record Children's Circle on the large contribution they are making this month to the orphans and to their French missionary.

Joining you and them in special



CHINESE BAPTIST MISSION, CLEVELAND, MISS.

We are exceedingly happy over the increasing interest which the Chinese of our city are taking in the religious effort being undertaken for them. There were thirty-five present in the service on last Sunday. Mr. Joe Hing Let is the Chinese leader, ably assisted by Mr. J. T. Em. Dr. Carey C. Dobbs of the Delta State Teachers College and Misses Marion Anding and Margaret Bennett teach the Sunday school lesson each week.

That the hearts of these foreign friends are hungry for the Gospel is shown in that some come each week from Boyle, Merigold and

Duncan. These Chinese are buying their own literature for the Sunday school, giving a copy of the Chinese New Testament to each member of the mission, donating through our church to the Baptist debt paying campaign, and sending a cash Christmas gift to the Chinese pastor of the Baptist church in Kaifeng, Honan, China. When we gathered our gifts to the orphan children, these Chinese gave groceries valued at eighty dollars. Thus they are indicating their love for Christ and manifesting their interest in His program. Pray for this work.

I. D. Eavenson, Pastor

thanksgiving for God's abounding mercies, I am

Yours sincerely,
W. W. Hamilton,
President.

We were very much overjoyed when we received the big check of \$44.00 a few days past, from you and your Children's Circle.

This will help us to do lots for these dear children.

Again thanking you, I am
Sincerely yours,
Mrs. O. C. Miller.

—O—
Clarksdale, Miss.,
Dec. 5, 1934.

Orphanage \$2.00.

B. B. I. \$1.00.

J. L. Club No. 4.
Friend.

Thank you, dear Friend, for your enclosure. Jeannie Lipsey Club No. 4 never falls down on us. A happy Christmas to you and Mr. Friend.

—O—
Bogue Chitto, Miss.
Dec. 2, 1934.

Dear Mrs. Lipsey:

I spent such a pleasant Thanksgiving day. I have so many things to be thankful for. I am thankful for my Mother and Daddy and my little brother Dan, also for my Grandma and Cousin Laura. I love to stay with my Grandma. Cousin Laura reads "Tarzan" and many other things to me. I am thankful I can go to Sunday school and learn about God and His wonderful love to us.

It has been about a year since I wrote last. You might not know me. My name is Dorothy Pauline Bolian. I am called Pauline.

With love,
Pauline Bolian.

O yes, Pauline, I do know you. I

Headache Relief!

Crazed nerves, headaches, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

have your name down in my little book, the last of November, or first of December, 1933. I'm so glad to hear from you again. But don't be so long in writing again. Be sure to come back soon and tell us about Christmas.

—BR—

B. T. U. ATTENDANCE DEC. 9

Jackson, First Church	139
Jackson, Calvary Church	177
Jackson, Grif. Mem. Church	261
Jackson, Davis Mem. Church	225
Jackson, Parkway Church	82
Jackson, Northside Church	25
Columbus, First Church	215
Braxton Baptist Church	50
Skene Baptist Church	68
Skene Bap. Church. (Dec. 2)	85
Brookhaven, First Church	197
Springfield Baptist Church (Scott County)	55
Ocean Springs Baptist Church	37

—BR—
Two boys appeared to be in trouble.

"Here, what is the argument?" asked an elderly gentleman.

"There's no argument, sir," replied one of the young rascals. "We are in complete agreement. Billy thinks I am not going to give him half this apple—and I think the same."—Ex.

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first day
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Most vital subjects Scripturally considered. Excellent study course. Should be in every home.
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Lessons

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

Clark of Rankin Sets New Standards

In the Rankin County Associational Baptist Training Union Mr. Clark the Director has led out in two new moves for their work. First they have passed rules that no union is eligible to compete for any one of the banners who does not bring to the meeting a report of their quarters work. This is a good ruling and we commend them for it and suggest the same plan to all other associational Baptist Training Unions.

Another new plan they have adopted is to assign to every church that has a union a church that does not have one. Their task will be to organize if possible in the church assigned them. This distributes the work and we feel will be far reaching in the matter of extending the work over the county.

Mr. Clark reports that their Associational Library of Study Course books is growing. They now have more than fifty books. Their goal is one hundred books by spring. This library has already been used to great advantage over the association and is making possible many study courses that otherwise would not be possible.

A few weeks ago Mr. Clark held a meeting of the executive and program committees at Brandon. All except one of the officers were present and in addition to the officers there were a good many directors also present in the meeting to help in the plans for the coming months. In addition to the extension work and the regular meetings to be held an associational B. T. U. social is being planned. This is to be given sometime next spring.

We congratulate Rankin on these forward steps in the work and hope to be able to report their achievements later on.

—o—

Woman's College Reports Progress In Their B. Y. P. U.

Woman's College under the leadership of Director Velma Beacham and General Secretary Sunshine Criscoe is carrying on a progressive B. Y. P. U. program. Four splendid unions are being operated under the leadership of the following presidents: Inez Cire; Christine Berry; Lurline Waldrup; Ona Upton. The other general officers are: Ona Upton, Associate Director; Anna Retia Jones, Chorister; Kathleen McManus, Pianist.

The last three Sundays in September were used to complete the organization and enrollment. Tag day was observed and the opening programs were well planned. The enrollment is 98 and this does not include the twelve or fifteen who are working in the local unions at Immanuel church. The report for October was: Enrollment 96, Active Members 93, Present 58, Studied Lessons 38, On Program 52, Study

Course 41, Bible Readers 33, Attending Preaching (evening) 43, Giving to Church 52. Their regular week assembly is held each Sunday and the monthly business meeting is observed.

—o—

Jeff Davis Is Reorganized

In a recent meeting of delegates representing the different B. Y. P. U.'s of Jeff Davis County the Associational Baptist Training Union was organized and plans made to carry out the suggestions offered by the State Secretary. Miss Ruby Booth of Prentiss was elected to the office of Associational Director and has already begun work in making Jeff Davis County one of our best Association Baptist Training Unions. We are glad to make this report and hope before many months that we may have every association organized. At present all but about five of the more than 70 are organized and for the most part are working in a splendid way.

—o—

Tallahatchie Elects and Plans New and Interesting Work

On November 4th, the first Sunday in November the regular meeting of the Tallahatchie Associational Baptist Training Union was held with the Tutwiler church. A splendid program was rendered as follows:

Devotional, John 15:12: "Love one another," J. H. Everett.

Ideals for the Home, Rev. F. O. Martin.

Christianity begins in the home, Miss Eva Mae Melton.

Christ Must Reign, Rev. Madison Flowers.

Special song, "Just a Little Helper for Jesus," by little Miss Eva Ann Dickens.

The program was presided over by Director J. H. Hook and the song service directed by Prof. E. E. McColl. The twelve requests of the State Secretary were formally adopted and the business meeting held with the election of officers. The officers for the new year are: Director—J. Herbert Everett of Tutwiler.

Associate Director — Joseph B. Flowers, Sumner.

Sec.-Treas.—To be selected from Charleston.

Pianist—Miss Daisy Dell Day, Tutwiler.

The other officers to be selected by the executive committee at its first meeting which was to be held in Charleston the first Sunday in December.

A unique plan was adopted for carrying on the extension work of the association. A "Traveling B. Y. P. U." made up of two members from each union was organized and theirs is to carry on the extension work of the association. The associate director is to head this "Traveling B. Y. P. U." This is a fine plan and we commend it to other

associational Baptist Training Unions.

—o—

"DO RIGHT AND GO FORWARD."

—BR—

SOME ACHIEVEMENTS OF WAR AND WINE

—o—

Intoxicating drinks create appetites, make slaves of free men, keeps its victims submissive to ruin and death, is never satisfied with the havoc thus wrought but is ever seeking new victims. Thus the records show that drinks of an alcoholic content have ruined the usefulness of more men, wrecked more homes, caused more tears to flow, associated its victims with all types of the worst known sins, corrupted politics, instigated dishonesty among church and state officials, and finally caused more deaths than all the wars since the beginning of the Christian era.

Those who manufacture or sell any of the so-called harmless drinks of low alcoholic content; are constantly capturing innocent victims for stronger drink and final ruin; therefore are directly responsible to God and man for this gigantic sin. Any county, state, or nation which just for revenue, give legal rights for such a hazardous business; thus barter and sell, the lives, souls, and the industry of her citizens, also become a party to such crime. Any citizen who votes for a legal sale of any alcoholic beverage for revenue becomes a party to every tragedy resulting from drunkenness. The certain reward for such a revenue is shame and death, which brings its many thousands to dishonored graves where love can bring no tribute of flowers without a blush and any family pride is challenged in a vain search for a word of hope to carve on an enduring monument. Thus, let all who believe in or engage in the liquor traffic, listen to their victorious song. You can hear only your victims wail like that which was heard by Ramah: Rachel crying for her children and weeping because they are not.

Wine and war have been two of the Devil's greatest agencies of woe and wickedness, sin and sorrow, cruelty and crime, death and destruction. There is no possible way to calculate correctly the full toll of war and its greatest associate — drink—on human life, human happiness, and industrial prosperity.

In war they grant an exchange of prisoners. Wine refuses to release any victim. The incentive of kidnappers is to secure a ransom from the wealthy, but they pledge a safe return of their victim. Wine does a C. O. D. business and gets its ransom money from the rich and poor alike and never makes any promise for the safe return of their debauched customer.

The bank robber sometimes commits murder and often secures large sums of money. But the liquor dealers of any one of several of our great American cities have taken an annual toll of human life and money, which make an astonishing comparison in figures with all of our bank robbers and kidnappers



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since the day of our American independence; if such information could only be correctly ascertained.

Yes, wine and war have been co-workers in their never ceasing task of marring human happiness and retarding the advancement of civilization since the dawn of written history. If there could be any rivalry between them; war would be jealous. If the true facts concerning each of their achievements for their master (Satan) whom they so faithfully serve, were correctly written in verse or song; jealousy would assert itself, as when the maidens of Judea sang when they went out to greet Saul and David. For this new song would proclaim: war as my Saul, has slain its millions; but wine as my David has slain its ten millions.

—J. B. Gordon.

—BR—

A man who had run out of gas on the outskirts of a country town saw a boy coming along the road carrying a big tin can.

"I hope that's gasoline in that can."

"I hope it ain't," returned the boy. "It would taste pretty punk on ma's pancakes."—Journal of Education.

—o—

The English schoolmaster was interesting his class of boys in red Indians. "What do we call the leaders of the tribes, Smith?" he asked.

"Chiefs, sir."

"Quite correct. And what do we call the red Indian women, Jones?" was the next question.

Jones hesitated, then said, "Well—mischiefs, sir."—Ex.

PRYING INTO BETHEL'S PAST

(Continued from page 11)

Of course, one cannot imagine Manhattan Island becoming so old that the Empire State building and other tall buildings would become covered with debris. Yet cities in the past have been so covered over that we must dig even for their roof.

First let us think of a time when there was no street cleaning department and every day for three hundred and sixty-five days in the year and for several hundred years the ashes, the refuse was not carried outside the city wall, but merely emptied in the street and beside the house walls. In a comparatively short time, a street would be several feet higher than the floor of a dwelling, so that one must step up to the street. Should the house be torn down for another, the builders would not take the trouble to send the floor down, but would naturally place it on the level of the street. In this way the old floor and foundation would be preserved beneath for future archaeologists.

Then, too, an invading army would seize a city and burn the houses and level the walls. The rebuilders of the city would not take the trouble to remove the debris of the former city, but would rather build their houses upon the ruins of their predecessors. The new foundations would be placed on the walls and pottery of the old. Easily in a destruction by fire a mound might gain several feet in height. When one thinks of all the changes which Bethel underwent in these four thousand years since its founding, he need not stretch his imagination to account for the thirty feet of debris which we went through in order to get to bed rock.

* * *

Bethel is perhaps the most-mentioned city of the Old Testament with the exception of Jerusalem. It was known as the "city of God" from the time of Jacob. Jehovah was often spoken of as the "god of Bethel." During the time of the Judges, this point was one of the four points of Samuel's circuit (Bethel, Gilgal, Mizpeh and Ramah, see I Samuel 7:16).

Since traditionally this was a famous holy place we were not surprised to find religious cult objects. Nor was the place always faithful to the worship of Jehovah. Besides the golden calf episode in Jeroboam's time, we have a record of the King of Assyria sending one of the priests who had been carried away in the Assyrian exile back to dwell in Bethel to teach the people how they should fear the Lord (2 Kings 17:28). We found evidences of idol worship in a plaque showing the rather voluptuous figure of the Canaanite goddess, "Ashtaroth." This was the cult which the Hebrews had difficulty in supplanting with the Jehovah worship. The feet of an Egyptian statuette was evidence of the influence of Egypt in this country.

However, it was not until the very last days of the work that one of the finest objects was discovered. A basket-boy in emptying a basket of dirt noticed a small

cylindrical object an inch in length in the debris. Hopeful as he was for "Backshish," he brought to us a seal cylinder with two delicately carved figures on it, one of Baal and another of Ashtaroth. And most wonderful of all was, spelled out in Egyptian hieroglyphs, the word "Astart," the same as our Ashtaroth.

It is certain that the seal was made in Egypt because of the character of the writing upon it; and yet the deity was a local deity practically unknown in Egypt. Nothing like it has ever been found in either Egypt or in Palestine. It remains by far the most important single object found thus far at Bethel.

* * *

Down some twenty feet from the surface, we found throughout the entire area a layer of ashes and several beams of charred wood. Below this burning we came upon pottery which would definitely date the burning in the thirteenth century before Christ. Immediately we came upon the remains of an elaborate house, such as we had not found anywhere before. The rooms were arranged in Roman fashion around an open courtyard. The floors were pavement in an excellent state of preservation. All indications pointed to the conclusion that the dwelling had belonged to a noble or important person of the city. Because of its construction and elaborate design it could not possibly have been built by the nomadic Hebrews who had no princely class. The pottery which came in the subsequent occupation could easily be identified as belonging to the Hebrews; so it was fairly reasonable that this major burning of the city was its conquest under Joshua (Joshua 12:16). This would indicate that Joshua entered the Promised Land about the middle of the 13th century B. C.

On going down further we came across sherds dating earlier than 2000 B. C., but there were not enough of them in the red virgin soil to evidence an urban civilization before that date. Thus the history of Bethel is temporarily ended with the twenty-first century before Christ—at least until another season of digging can be undertaken to lay bare the secrets of another section of the hill.

Drew University,
Madison, New Jersey.

—BR—

FROM THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE A NEW YEAR GREETING

Geo. W. Truett

—O—

To My Fellow-Baptists Everywhere:

It is my happy privilege, as President of the Baptist World Alliance, to follow the example of my honored predecessors, by sending you a brief greeting for the New Year. To the twelve and a half million Baptists scattered around the encircling globe, I would say from my deepest heart: "Grace, mercy and peace be to you all, from God the Father, and from our Lord

Jesus Christ! I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." May the New Year be to you a year of rich spiritual benediction, in which the Word of God shall run and be glorified throughout all the earth! And for all the friends of Jesus of every name and land, we would also fervently and unitedly say: "Grace be with all them that love our Lord Jesus Christ in sincerity!"

During the present year, the Fifth Baptist World Congress has been held in Berlin. Those who were privileged to attend the Congress recall its sessions and experiences with profound thankfulness and hopefulness. The comprehensive reports of world conditions, as given by our greatly honored Executive Secretary, Dr. Rushbrooke; the vital discussions and conferences that were had concerning the application of Christ's gospel to such conditions; and above all, the glorious spiritual fellowship of the Berlin meeting, must ever be kept in joyful and grateful remembrance by its attendants. The unity of our Baptist people throughout the earth is a never-ceasing wonder. The secret is that such unity is spiritual and not mechanical. Jesus thus explains it: "One is your Master, and all ye are brethren."

The Berlin Congress was an epochal meeting. The recollection of certain great hours there will glow

in our memories for ever. Often was the great gathering constrained to sing: "Blest be the tie that binds," and "A mighty fortress is our God." The spirit of renewed hopefulness and of high purpose was regnant throughout. There was felt and expressed the earnest yearning for a deeper experience of Christ and a more faithful consecration to His blessed service. The vast changes and the poignantly testing difficulties that now mark the world were recognized as a fresh challenge to our Baptist people, to turn with ever-increasing confidence to the all-sufficient grace of God in Christ, to humble ourselves before Him, and to renew our vows unto Him, that by His mercy we may be given of His fulness to go forth more faithfully and worthily to serve our generation by the will of God.

Verily, the members of our Baptist family are entrusted with a glorious heritage. Let us now and henceforth seek, as never before, in the strength of God, more adequately to appraise it, more faithfully to maintain it, and more sacrificially to share it with all mankind. It would be difficult to exaggerate the spiritual opportunities and responsibilities that are ours. The days and conditions now confronting us are crowded with possibilities unparalleled in privilege and in peril. With our eyes to "the hills whence cometh our help," let us enter upon the New Year, with the prayer-

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14 And the name of the third
is Hid-de-kel: that is it which
toward the east of As-syr'i-a.
the fourth river is Eu-phra'tes.
15 And the LORD God too!

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ful and resolute purpose, God helping us, that our every power shall be dedicated to the furtherance of Christ's cause, through every day of the unfolding future! Let us keep clearly before us certain objectives, for the realization of which we will pray without ceasing, and labor with unremitting devotion.

Let me suggest three of these vital objectives.

(1) Let us continually magnify as our first objective the winning of souls to Christ as their personal Saviour. He is the one only adequate hope and help for all classes and conditions of humanity. The first business of every church, of every preacher, of every Christian, is to win lost souls to Christ. The paramount need of any and every land, at any and all times, is faithful, scriptural evangelism. The oft-quoted warning to the churches is true: "When they cease to be evangelistic, they will soon cease to be evangelical."

(2) Again—let us whole-heartedly devote ourselves to the practical enlistment of every member, in every church, in the Christ-appointed work and witness of His churches. Any other theory of church membership is incongruous, and should be unthinkable. Every friend of Christ is to be a worker for Him and with Him. Let us pay the price, whatever it may be, of realizing in our every church the glorious ideal of the church as Paul presents it in his letter to the Ephesians. Let us dedicate ourselves to a crusade to enlist every member in a resolute and untiring effort, to attain this ideal, in our every church throughout all the earth. "Lead on, O King Eternal!"

(3) Once again, and above all—let us be highly resolved, henceforth, to pay the full price, whatever it may mean, of becoming the Christians we ought to be! Before every other quest, let us unceasingly seek to incarnate in our lives the message and spirit of Jesus. By the three-fold claim of creation, redemption and preservation, we belong to Him. Let us live utterly unto Him, so that our lives shall be an irresistible testimony to the transforming power of His gospel! For the New Year—and beyond—the ringing words of the Apostle Peter may well be treasured in all our hearts: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light: Who in time past were no people, but now are the people of God: Who had not obtained mercy, but now have obtained mercy. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they behold, glorify God in the day of visitation."

Faithfully yours in the best bonds,

GEORGE W. TRUETT.

Pastor's Study,
First Baptist Church,
Dallas, Texas.

BAPTIST WORLD ALLIANCE SUNDAY

February 3, 1935

To the Baptists of all lands,
Dear Brethren:

In the letter sent out last year in connection with Baptist World Alliance Sunday, prayer was specifically asked on behalf of the Berlin Congress then being planned. Many were the fears and forebodings; the difficulties were great and obvious, and questionings arose as to whether anything effective was possible, or indeed if the Congress would be even worthwhile. It is now ours to offer praise and thanksgiving to God for all the blessings that attended and have followed that Congress. From all parts of the world Baptists gathered together. As has been stated many times, there is no compulsion of any hierarchy behind this, nor do the members gather because they have any executive or legislative power. We have no written creed which binds us together. Yet there must have been a unity in faith, in loyalty, and in purpose. Differing as we did in many ways, we recognized and acknowledged that there was one Lord, one God and Father of all, one Faith, one Baptism. Christ united us, for He was the Saviour of us all. We were rallied by His name, and His name we worshipped. The one great regret was the absence of any of our Russian brethren.

We deliberated at great length, we passed our resolutions and declarations, we expressed our hopes and purposes. Out of all this spring three convictions of which it is well to remind ourselves and others on Baptist World Alliance Sunday.

1. The first was the unceasing and paramount call and privilege of evangelism. Once again we assured ourselves that we have a Gospel to proclaim. We declared ourselves a people with an experience of Christ's redeeming power. We do not speak from tradition nor from hearsay, though we have a story of which we are proud. We have great names; behind the platform were portraits of Carey, Oncken and Spurgeon. But we were not there merely because these three had proclaimed in their own way the Gospel committed to them; we were there because we also knew the immeasurable worth of that same Gospel. We did not create it; it came to us from God, but we accept it. And that which we have so accepted we must proclaim. Of us again it is true, "Woe is me if I preach not the Gospel." Baptist World Alliance Sunday should revive in us once again our sense of debt and of our opportunity.

2. There was the recognition of the Church of Christ, which is His body and of which we are members. We do not seek to live out our lives in seclusion; in fact, we cannot. We are free in Christ, and we exercise that freedom by associating one with another. The barriers that would divide us and the differences that would separate us are nothing compared with the urge of the Spirit within to unite one with the other; for it is not we who create the church, but He who said, "I

will build my church." In many lands we are as yet only small communities, but we claim that Christ has given to us His Spirit, and that is enough. We are called to exalt and glorify Him in His church. It would be well if on Baptist World Alliance Sunday the wonder, the beauty, the effectiveness of Christ's church were proclaimed.

3. Thirdly, we recognized that the Gospel applies to all life and all departments of life. We believe in the transforming power of the Gospel not only for the individual but for society. We know how entrenched the evils are that exist among us. We realize that, for example, peace will not come of itself; the price must always be paid. We do not close our eyes to the inroads made by movements that claim the place of religion among many, but beyond everything we believe that there is in the Gospel an effective power to destroy all manner of evil and to establish the Kingdom of God. Our distinctive rite in its outward form declares that all that is of worth in our manhood can be sanctified. As the entire body is plunged beneath the waters, so all that is ours may be made dead to sin; and as also the body is raised, so the whole manhood rises to the newness of life which is in Christ Jesus our Lord, according to that power which God manifested when He raised Jesus from the dead triumphant over sin and the grave. No part of human life is outside the possible salvation of God in Christ, and we claim all for Him whose right it is to rule over everything. Let this also be proclaimed on Baptist World Alliance Sunday.

All this must bring upon us our lack of faith and venture. We have not believed great things, and so have not achieved great things. We need to pray for greater faith, greater earnestness, greater hopefulness. This must be done with contrition, and yet with confidence that God is faithful and will forgive us. And we also need to take hold of the present occasion, to commit ourselves anew and completely to the enterprise to which we have put our hands. There must be no looking back, for that would unfit us for the Kingdom. In all this let us realize that we are a part of a great company in many lands desiring these great things and helping one another to attain them; and over all and above all is the Spirit of our Lord and Saviour Jesus Christ, who will neither leave us nor forsake us.

Yours in the fellowship of His Gospel and church,

GEORGE W. TRUETT,
President,

Baptist World Alliance

J. H. RUSHBROOKE,

General Secretary

CLIFTON D. GRAY,

Hon. Associate Secretary

B. GREY GRIFFITH,

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Baptist World Alliance Office,
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December 1st, 1934.

—BR—

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TATE COUNTY W. M. U.

The Tate County Associational W. M. U. rally was held with the Coldwater church on Tuesday, Nov. 27th. There were present some forty ladies representing the societies of four churches. The aim of the rally was to study the little booklet, "Where is He," in preparation for the Week of Prayer.

The following program was rendered:

Song—All Hail the Power of Jesus' Name.

Devotional—Mrs. W. W. May.

Prayer—Mrs. B. F. Whitten.

First chapter of "Where is He"—Mrs. Powell of Coldwater.

Song—Three young ladies from Hernando.

Second chapter of "Where is He"—Chas. O. Cook pastor of Hernando.

Song—"Jesus Paid It All" by Hernando girls.

Third chapter of "Where is He"—Mrs. S. B. Cooper of Sardis.

Adjournment for lunch. Prayer, Mrs. M. H. Dhority of Coldwater.

Lunch.
Song.
Fourth chapter of "Where is He"—H. J. Rushing pastor of Olive Branch.

Fifth chapter of "Where is He"—H. L. Martin pastor Senatobia.

Business.
Adjournment until next rally in connection with District Institute at Senatobia in January.

Mrs. H. J. Rushing, Reporter.

—BR—

Dick: "If I mailed a letter addressed to 'the dumbest man in Chicago,' I wonder whom they'd deliver it to?"

Oswald (innocently): "They'd probably return it to the sender."—Chicago Evening Post.

—O—

Editor: "I like this poem; it's capital."

Poet: "Yes, I hope so, but how much?"—Ex.

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B. S. U. Department

Mississippi College Students Ministers Have Many Churches

There are fifteen ministerial students who have pastorates this year. Some of the churches are part-time and some few are full-time.

Those who have these pastorates are: Robert Allen, Center Ridge Baptist Church of Yazoo County; C. O. White, Short Creek Baptist Church of Yazoo County, Mount Vernon Baptist Church of Holmes County, Unity Baptist Church, Beech Grove Baptist Church, and Piedmont Baptist Church, all of Claiborne County; C. T. Talbert, Liverpool Baptist Church of Yazoo County; A. T. Engel, Marion Baptist Church of Lauderdale County; R. E. Larson, Melrose Baptist Church of Yazoo County; David T. Cranford, Franklin Baptist Church of Adel, Miss., and County Line Baptist Church both of Madison County; C. L. McCaa, Bearfoot Springs Baptist Church of Rankin County; L. T. Fagan, Hopewell Baptist Church of Copiah County, Mount Oral Baptist Church of Jones County, Antioch Baptist Church of Jones County, Eden Baptist Church of Jasper County; O. Moore, Florence Baptist Church and Puckett Baptist Church both of Rankin County; Dan Wilson, Bethel Baptist Church of Lincoln County; B. L. Mohon, Harland's Creek Baptist Church of Holmes County, Pattison Baptist Church of Claiborne County, Ebenezer Baptist Church of Holmes County, and Straight Bayou Baptist Church of Sharkey County; Virgil Ratcliff, Tuscola Baptist Church of Leake County, Antioch Baptist Church of Holmes County; Robert Martin, Ogden Baptist Church and Johnson's Chapel, newly organized by brother Martin, both of Yazoo County; W. M. Bowman, Holly Springs Baptist Church, and Big Springs Baptist Church both of Lincoln County, Union Baptist Church, Magee Baptist Church, and Centerville Baptist Church all three of Walthall County; Norvil Holloway, Anderson Baptist Church of Madison County.

The report from these young ministers is that the Lord is blessing them greatly this semester. Bear them up before the Throne of Grace, that they might be used of the Lord in bringing the lost to Him and in helping the saved to grow in grace.

The reports of the extension work department of the Ministerial Association is very gratifying and shows that the Lord is blessing our efforts in spreading the gospel. Pray for us as we witness for Him.

Prayerfully yours,
Ministerial Association,
Estus Mason, Reporter.

Religious Activity Calendar, M. C.

It has occurred to the Mississippi College B. S. U. reporter that the friends of the various colleges whose students contribute articles to the Baptist Record would enjoy knowing something of the usual schedule of religious activity on the

college campuses of the state. Therefore the calendar of the week of December 3-10 of Mississippi College religious activities is presented here. We hope that other colleges will present schedules of a "normal" week sometime this session:

Monday, Dec. 3rd—Prayer-mates, 6:30 A. M.; Noonday Prayer Meeting, 12:30 P. M.; B. S. U. Council meeting 6:30 P. M.

Tuesday, Dec. 4th—Prayer-mates and Noonday Prayer; Ministerial Association, 6:30 P. M.; Social Director's Committee, 7:00 P. M.

Wednesday, Dec. 5th—Prayer-mates and Noonday Prayer; Executive Committee meeting with presidents and vice-presidents of all Sunday school classes and B. Y. P. U.'s, 6:30 P. M.; Mid-Week Prayer meeting, 7:00 P. M.

Thursday, Dec. 6th—Prayer-mates and Noonday Prayer; Committee meetings for financial and enlistment committees.

Friday, Dec. 7th—Prayer-mates and Noonday Prayer; Ministerial Associational meeting, 6:30 P. M.; Special meeting of Sunday school and B. Y. P. U. officers for attendance drive.

Sunday, Dec. 9th—Prayer service of Sunday school officers, 9:30 A. M.; Sunday school classes, 10:00 A. M.; Preaching service, 11:00 A. M.; Young People's Choir rehearsal, 4 P. M.; seven college B. Y. P. U.'s, 6:30 P. M.; Preaching service with Young People's Choir, 7:30 P. M.

Monday, Dec. 10th—Prayer-mates and Noonday Prayer; B. S. U. Council meeting; "Five-Weeks-Social: Mass gathering of all students," 7:00 P. M.

M. S. C. W. Student Secretary

Miss Rhabia Taylor, new student secretary of the Baptist Student Union at the Mississippi State College for Women, has arrived from Austin, Texas, where she was secretary of the University Baptist Church.

Miss Taylor is a graduate of Baylor College for Women, where she was part-time student secretary. She has also had training at Ridgecrest and through state-wide and South-wide B. S. U. work.

Although Miss Taylor has been here less than a week, there has been a very marked improvement in the work on the campus. There is an average of thirty girls at the noonday prayer meeting, and of 8 at the Master's Minority meeting, both of which meet at the Workshop, Baptist student building just off the campus.

Under her leadership, Baptist girls are confident of a successful year in spite of the handicap of not having a student secretary until recently.

Miss Taylor succeeds Miss Virginia Witte who resigned to help her father in Leland, Miss.

—Marjorie Wade, Reporter.

TOOMSUBA BAPTISTS ORDAIN YOUNG MINISTER

Something over one year ago the Toomsuba Baptist Church was made happy at the privilege of licensing one of its young men to the ministry. On Sunday, Dec. 2nd, at three

o'clock we had the pleasure of setting him apart to the full ministry of the Gospel. In ordaining Rev. Homer Webb Roberson we feel keenly interested and we trust and pray that the Lord's blessings and the guidance of His Holy Spirit shall make of him a noble and zealous servant of Jesus Christ.

The following Meridian and Lauderdale County Baptist pastors composed the presbytery and assisted Pastor L. T. Dyess in the ordination. The program was as follows: Song—Ready.

The Call of the Preacher—J. H. Street.

The Work of the Minister—Edd Grayson.

Examination by the Presbytery. Sermon—N. R. Stone.

Ordination Prayer—J. T. Phillips. Laying on of hands.

Presentation of the Bible—L. T. Dyess.

Song—Have Thine Own Way.

Young brother Roberson has availed himself of every opportunity to preach here and there, wherever there was a chance of doing good and is now in Clarke College where he is making a good record, both in Christian service and literary work.

Brother Roberson bids fair to be one of our progressive and forward-looking leaders in pastoral labors of the future. He has recently been

called to the pastorate of the Clear Creek Baptist Church, Jachin, Ala., where he has made a very favorable beginning and is much liked.

L. T. Dyess, Pastor.

ROSELAND PARK S. S. AND CHURCH ORGANIZED

A church has been organized in Roseland Park and has been given the name of "Roseland Park Baptist Church." The pastor is Rev. W. D. Nix of Carriere, Miss.

A group of thirty-seven met Sunday with the pastor for the purpose of organizing a Sunday school.

The officers were elected as follows: Superintendent, Prof. C. M. White; Assistant Superintendent, W. N. Adcox; Treasurer, C. C. Evans; Secretary, Miss Delores Adcox; Pianist, Mrs. J. D. Jones.

Teachers for the various classes were elected as follows:

Prof. C. M. White, Adult Department; C. C. Evans, Senior Department; Mrs. P. Loveless, Intermediate, Department; Mrs. J. B. McCaskill, Junior Department; Mrs. C. C. Evans, Primary Department.

Beginning December 9, and thereafter, Sunday school will be held every Sunday at 10:00 A. M. and church services every first and third Sunday at 11:00 A. M. The public is cordially invited to attend both Sunday school and church.

Penetrating Platform Power



Some of the speakers to be heard at the Fifth SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE

Raleigh, N. C., January 1-2-3-4, 1935

1. Pat M. Neff 2. Thomas Hansen 3. Ellis A. Fuller
4. Frank Tripp 5. T. L. Holcomb 6. W. R. White
7. Robert Jolly

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